SOME

Gospel-truths Opened

according to the Scriptures.

OR,

The Divine and Humane Nature of Christ Jesus, his coming into the World; his Righteousnes, Death, Resurrection, Ascension, Intercession, and second comming to Judgment, plainly demonstrated and proved.

And also,

Answers to severall Questions, with profitable directions to stand fast in the Doctrine of Jesus the son of *Mary*, against those blustring storms of the Devils temptations, which do at this day, like so many Scorpions, break loose from the bottomles pit, to bite and torment those that have not tasted the vertue of Jesus by the revelation of the Spirit of God.

Published for the good of Gods chosen ones, by that unworthy servant of Christ

John Bunnyan, of Bedford,

By the grace of God, Preacher of the Gospel of his dear Son.

Jesus saith, I am the way, the truth, and the life: no man commeth to the Father, but by me, Jo. 14. 6.
Neither is there salvation in any other, Act. 4. 12.

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To the Reader,

READER: thou haſt in this ſmall Treatiſe, ſet beforethee, the ſeveral pieces of that great and glorious myſterie, Jeſus Chriſt, God manifeſted in the fleſh: and if thou art enlightned by the ſpirit of Chriſt, here thou maieſt ſee by that ſpirit, how Jeſus Chriſt the Son of God, the Son of *Mary*, is both true God and true Man, both Natures making but one Chriſt one Jeſus, as *Phil.* 2. 5,6,7,8,9, verſes, where ſpeaking firſt of his being God, and then of his taking upon

him the nature of man; afterward in the 8 and 9 verſes he ſaith, he (meaning this Jeſus) humbled himſelf, &c. and God (meaning the Father) hath highly exalted him, &c. ſpeaking of both natures God and Man as together making but one Chriſt; who is the SAVIOUR, and is to be beleeved and truſted in for Salvation, not only as God, but as man alſo; and thoſe who do not thus make him the object of their faith, will ſurely fall ſhort of pardon of ſin, and of ſalvation, *Act.* 13. 38, 39. through this man (ſpeaking of Chriſt as crucified at *Jeruſalem*) is preached unto you forgiveneſs of ſins: and in the

1 *Tim.* 2. 5. saith he, there is one Mediatour between God and men, the man Christ Jesus; and this discovers the damnable errors of those commonly called *Socinians*, who on the one hand deny him that was born of the Virgin [illegible] true God as well as true man: and this is also quite contrary to those commonly called *Familists*, *Ranters*, *Quakers* or others, who on the other hand either deny Christ to be a reall man without them, blasphemously fancying him to be only God manifest in their flesh; or else make his humane nature with the fulnesse of the Godhead in it, to be but a

type of God to be manifeſt in the ſaints, and ſo according to their wicked imagination, his humane nature was to be laid aſide after he had offered it up upon the croſſe without the gate at *Jeruſalem*, contrary to *Acts* the 1.1,2,3,9, 10,11 verſes, compared with the laſt chapter of *Luke* verſes 34, 39, 40, 50, 51. where it is clearly held forth that the man Chriſt roſe againe out of the grave with the ſame body which was crucified and laid in the grave, and was taken up above the clouds into heaven with the ſame real body, and that he ſhal again deſcend from heaven in that ſame glorious body of fleſh, as *Acts* 1.9, 10, 11.

10, 11. and this ſure truth, of Chriſt being the Saviour & Mediatour, as man, and not only as God, will alſo ſhew ſerious believers what to thinke of ſome, who though they will not (it may be) deny that Chriſt is a real man without them in the heavens as well as God, yet doe own him to be the Saviour only as God, firſt dwelling in that fleſh that was born of the Virgin, and then dwelling in Saints, and thus both beginning and perfecting their Salvation within them, and ſo indeed doe hold Chriſt as man, to be only (I ſay to be only) the ſaved or glorified one of God, together

with the Saints his members, only ſomething in another and more glorious manner and meiſure then the Saints; and theſe highflown people are in this verylike to *Familiſts* and *Quakers*, undervaluing the Lord Jeſus Chriſt, God-man, and though they may ſpeake much of Chriſt, yet they doe not rightly and favingly lay him for their foundation. Now as a helpe againſt all theſe dangerous things, thou haſt here the maine things of Chriſt laid down before thee briefly, and fully proved by the Scriptures: firſt of his being true God out of fleſh from eternity, and then of his taking fleſh, or the nature

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of man upon him in the wombe of the Virgin, and ſo his fulfilling the Law, his dying for ſins at *Jeruſalem*, his riſing againe without, his aſcending into heaven without, and not into a fancyed heaven only within, as ſome ſay; his interceding in heaven for all his, and his comming again in his body of fleſh to judge the world. And if thou art yet in a ſtate of nature, though covered over with an outſide profeſſion, here thou maieſt find ſomething (if the ſpirit of Chriſt meet thee in reading) to convince thee of the ſad condition thou art in, and to ſhew thee the righteouſneſs thou art to fly to by

faith, and to truſt in for ſalvation, when convinced of ſin; which is a righteouſneſs wrought by that God-man Jeſus Chriſt without thee, dying without thee at *Jeruſalem* for ſinners: here alſo thou maieſt ſee the difference between true and faiſe faith. If thou art a true believer, as theſe things are the foundation of thy faith; ſo they may be of great uſe for thee to meditate upon, and to exerciſe thy faith in, particularly in meditation, and in this way to ſeek daily for a higher faith in theſe truths to be given into thy heart from heaven; and there is a great need of this, for though theſe truths

truthes be commonly known amongſt profeſſors to the notion of them; yet very few know or believe them aright: nay it may well be ſaid in this age, that, if the faith of the true ſaints was wel ſifted, and tradition notion and the apprehenſions of their own reaſon and fancy was ſifted out, moſt of them would be found to have very little knowledge of, and faith in, theſe common truths.

Secondly, theſe truths being put thus together and plainly proved by the Scriptures may be a great help (through the Spirit concurring) to ſtrengthen thee againſt all thoſe dammable hereſies which are ſpread abroad, which de-

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ny the Lord Jesus Christ either plainly or more cunningly and mysteriously. And thirdly, the more thou art rooted and set down from heaven in the faith of these truths of Christ, to believe fully the glorious reality of them, & their interest in them, the more heavenly peace and joy, thou wilt have 1 *Pet.* 1. 7, 8. & also thou wilt hereby attain the more true holiness & purity of heart and life, *Acts* 15. 9. purifying their hearts by faith: and then the more thou hast of the right faith of Christ and of his things in thy heart, the more strong and valiant wilt thou be in spirit to doe any worke private or publick for Jesus Christ, like *Stephen Acts* 6 ves.

6 ver. 8. who being full of faith and of the holy ſpirit was alſo full of power. In this book thou haſt alſo laid down from the Scriptures how Jeſus Chriſt is without the Saints as man, and yet dwelleth within them, that is, ſomthing of his divine nature or his bleſſed ſpirit dwels within them, which ſpirit is ſomtime called the ſpirit of Chriſt. *Rom.* 8. 9. he that hath not the ſpirit of Chriſt, &c. and ſometime called Chriſt, *Rom.* 8. 10. if Chriſt be in you, &c. and alſo how we may know whether it be Chriſt and the ſpirit of Chriſt within or a falſe ſpirit calling it ſelf Chriſt, & that is thus, if it be indeed Chriſt within,

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that is, the ſpirit of Chriſt God-man: why then it teaches that man or woman in whom it is, to apply, and truſt in Chriſt without for Salvation, Chriſt as born of the Virgin *Mary*, as fulfilling the Law without them, as dying without the gate of *Jeruſalem* as a ſacrifice for ſin, it teaches them to truſt in the man Chriſt as riſing againe out of the grave without them, as aſcending into, and interceding in heaven without for them; and as to come from that heaven againe in his fleſh to judge the world: Thus the man Chriſt himſelf ſaith *Joh.* 16.13. *When he* (the ſpirit of truth) *is come* &c. *he ſhall glorifie me*, v. 14.

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he ſhall make you more to prize, admire and glorifie me, who am both God and man; And who ſhal be abſent from you touching my body. Then followes, For he ſhall take of mine (of my glorious things) and ſhew them to you; He ſhall take my divine and humane Nature, my birth, my perſon and offices, my obedience, death, ſatisfaction, my reſurrection, aſcenſion, and interceſſion, and of my ſecond comming in the clouds with my mighty Angels to judgement, and ſhall ſhew them, or cleer them up to you; He ſhall take of my ſalvation, which I have wrought for you in my own perſon without

you

you; And he ſhall take of my glorie and exaltation in the heavens, and ſhew to you: Now to minde this one thing, and to be ſet down in a right underſtanding of it, by the Spirit, from the Scriptures, will be of great concernment to thee and me; for, for want of this, many profeſſors have ſplit themſelves, ſome looking only on what Chriſt hath done & ſuffered without them, reſting in an hiſtorical, traditional and indeed a fancyed faith of it, without looking for the Spirit of Jeſus Chriſt to come with power into their hearts, without which they cannot rightly know, nor rightly believe in Chriſt

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the Son of God without them, ſo as to have any ſhare or intereſt in him, *Rom.* 8. 9. If any man have not the Spirit of Chriſt, he is none of his: Others have been depending too much upon ſomthing they call Chriſt and the righteouſneſs of Chriſt within them, in oppoſition to Chriſt and his righteouſneſſe without them, from which all true ſaints have their juſtification and comfort, it being received through the operation of the ſpirit which dwels in them; and however theſe may talk much of Chriſt within them, yet it is manifeſt, that it is not the ſpirit of Chriſt, but the ſpirit of the Divel; in that

that it doth not glorifie, but ſleight and reject the man Chriſt and his righteouſneſſe which was wrought without them: Reader, in this book thou wilt not meet with high-flown aerie notions, which ſome delight in, counting them high myſteries, but the ſound, plain, common (and yet ſpiritual and and myſterious) truths of the Goſpel, and if thou art a believer thou muſt needs reckon them ſo, and the more, if thou haſt not only the faith of them in thy heart, but art daily living in the ſpiritual ſence and feeling of them, and of thy intereſt in them. Neither doth this Treatiſe offer to the doubtful controverſial

troverſial things, or matters of opinion, as ſome Books chiefly doe, which when inſiſted upon more, the weightier things of the goſpell, have alwayes done more hurt then good: but here thou haſt things certain, and neceſſary to be believed, which thou canſt not too much ſtudy. Therefore pray, that thou maieſt receive this word which is according to the Scriptures in faith and love, not as the word of man, but as the word of God, without reſpect of perſons, and be not offended becauſe Chriſt holds forth the glorious treaſure of the goſpel to thee in a poor earthen veſſell, by one, who

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hath neither the greatneſs nor the wiſdome of this world to commend him to thee; for as the Scripture ſaith, Chriſt (who was low and contemptible in the world himſelf) ordinarily chuſeth ſuch for himſelf, and for the doing of his work, 1 *Cor.* 1. 26, 27, 28. Not many wiſe men after the fleſh, not many mighty, not many noble are called: but God hath choſen the fooliſh things of the world, &c. this man is not choſen out of an earthly, but out of the heavenly Univerſity, the *Church* of *Chriſt*, which *Church*, as furniſhed with the ſpirit, gifts, and graces of *Chriſt*, was, in the beginning, and ſtill

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is, and will be to the end of the world, that, out of which the word of the Lord, and so all true gospel Ministers must proceed, whether learned or unlearned, as to humane learning, 1 *Cor.* 1. 27, 28. And though this man hath not the learning or wisdome of man, yet, through grace, he hath received the teaching of God, and the learning of the spirit of Christ, which is the thing that makes a man both a Christian and a Minister of the Gospell, as *Isa.* 50. 4. The Lord God hath given me the tongue of the learned, &c. compared with *Luke* 2. 18. where Christ, as man, saith, the spirit of the Lord is upon

upon me, becauſe he hath anointed me to preach the goſpel to the poor,&c. *He hath, through grace, taken theſe three heavenly degrees*, to wit, *union with Chriſt, the anointing of the ſpirit, and experience of the temptations of Satan, which doe more fit a man for that weighty work of preaching the Goſpell, then all Univerſity Learning and degrees that can be had.*

My end in writing theſe few lines is not to ſet up man, but having had experience with many other ſaints of this mans ſoundneſſe in the faith, of his godly converſation, and his ability to preach the goſpel not by humane art, but by the ſpirit of Chriſt,

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and that with much ſucceſs in the converſion of ſinners when there are ſo many carnal empty preachers both learned and unlearned; I ſay, having had experience of this, and judging this Booke may be very profitable to many others, as well as to my ſelfe: I thought it my duty upon this account (though I be very unfit for it) to beare witneſſe with my brother to the plain and ſimple (and yet glorious) truths of our Lord Jeſus Chriſt. And now *Reader* the Lord give thee and me a right underſtanding in theſe things, that we may live and dye not with a traditional notional dead faith,

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but with a right ſpiritual lively faith of Chriſt, in our heart, wrought by the mighty power of God; ſuch a faith as may make Jeſus Chriſt more reall and precious to us then any thing in the world, as may purifie our hearts, and make us new creatures, that ſo we may be ſure to eſcape the wrath to come, and after this life enjoy eternal life and glory through the Lord Jeſus Chriſt, to whom be glory for ever and ever,

Amen.

Farewel. Thine to ſerve thee in the Lord Jeſus,

John Burton.

The Author to the Reader.

SEeing *the Lord hath been pleaſed to put it into mine heart, to write a few things to thee (Reader) touching thoſe things which* are moſt ſurely believed *by all thoſe that are, or ſhall be ſaved,* Luke 1. 1. Acts 2. 38. *I think it meet alſo, to ſtir up thy heart by way of remembrance, touching thoſe thing that are the hinderances of thy believing the things that are neceſſary to the welfare of thine immortal ſoul. And indeed, this is the only thing neceſſary; it is better to loſe*

all that ever thou haſt, than to have thy ſoul and body for ever caſt into hell: and therfore, I beſeech thee to conſider with me a few things touching the Stratagems, *or ſubtile temptations of the Devil, whereby he lyeth in wait, if by any meanes he may, to make thee fall ſhort of eternal life,* 1 Pet. 5. 8.

And firſt of all, he doth endeavour by all meanes to keep thee in love with thy ſins and pleaſures, knowing that he is ſure of thee, if he can but bewitch thee to live and die in them, 1 Cor. 6. 9, 10. 2 Theſ. 2. 12. *Yea he knowes that he is as ſure of thee as if he had thee in hell already,* Joh. 3. 19. *And that he might accompliſh his deſigne on thee in this particu-*

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lar, he laboureth by all meanes possible to keepe thy Conscience asleep in securitie and self conceitednesse, keeping thee from all things that might be a meanes to awaken and rowse up thine heart: As first, he will endeavour to keepe thee from hearing of the word, by suggesting unto thee this and the other worldly businesse which must be performed; so that thou wilt not want excuse to keep thee from the Ordinances of Christ, in hearing, reading, meditation, &c. or else, he seeks to disturbe, and distract thy minde when thou art conversant in these things, that thou canst not attend to them diligently, and so they become unprofitable; or else if thou art

a little more ſtirred, he labours to rocke thee aſleepe again, by caſting thee upon, and keeping thee in evill company, as among rioters, drunkards, jeſters, and other of his inſtruments, which he imployeth on purpoſe to keep thee ſecure, and ſo ruine thy Soule and body for ever and ever.

If not thus, then peradventure he will ſeeke to perſwade thee it is but a melancholly fit, and will put thee upon the works of thy calling or thy pleaſures, or Phyſick; or ſome other tricke he will invent ſuch as beſt agreeth with thy nature: and thus thy heart is againe deaded, and thou art kept in carnal ſecurity, that thou mighteſt periſh for ever. But if notwith-

withstanding these, and many cunning slights more which might be named, he cannot so blind, and benumb thy conscience, but that it doth see and feele sin to be a burden, intolerable and exceeding sinfull: Then in the 2d place, his design is to drive thee to dispaire, by perswading thee that thy sins are too big to be pardoned, he will seek by all meanes possible to aggrovate them by all the circumstances of time, place, person, manner, nature and continuance of thy sins, he will object in thy soul, thou hast out-sinned grace, by rejecting so many exhortations, and admonitions, so many reproofs, so many tenders of grace; hadst thou closed in with them it had

been well with thee, but now thou haſt ſtood it out ſo long that there is no hope for thee: thou mighteſt have come ſooner, if thou didſt look to be ſaved, but now it is too late. And withall, that he might carrie on his deſigne upon thee to purpoſe, he will be ſure to preſent to thy conſcience, the moſt ſad ſentences of the Scripture; yea, and ſet them home with ſuch cunning arguments, that if it be poſſible, he will make thee diſpair, and make away thy ſelf, as did Judas.

But if he be prevented in this his intended purpoſe; the next thing he doth beſet thee with, is to make thee reſt upon thy own righteouſneſſe, telling thee, that if thou wilt needs be ſaved, thou muſt

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earn heaven with thy fingers ends; and it may be, he represents to thy ſoule ſuch a Scripture; if thou doe well, ſhalt thou not be accepted? *And thou having (but in the ſtrength of nature) kept thy ſelf from thy former groſſer polutions, and it may be from ſome more ſecret ſins, art ready to conclude, now thou doſt well; now God accepts thee; now he will pardon, yea, hath pardoned thee; now thy condition is good: & ſo goeſt on till thou meeteſt with a ſearching word, and Miniſtery, which tels thee, and diſcovers plainly unto thee, that thou doeſt all this while deceive thy ſelf, by a vaine hope and confidence; for though thou ſeek after the Law of righte-*

ouſneſs, thou haſt not yet attained to the Law of righteouſneſſe, nor yet canſt, becauſe thou ſeekeſt it not by faith, but as it were by the works of the Law, *Rom.* 9. 31, 32. Here again, thou art left in the mire, and now peradventure thou ſeeſt, that thou art not profited by the works of the Law; nor thy own righteouſneſs: And this makes thee ſtirre a little, but in proceſſe of time, (through the ſubtil ſleights of the devil and the wickedneſſe of thine own heart;) thou forgetteſt thy trouble of Conſcience, and and ſlippeſt into a notion of the Goſpell, and the grace thereof; and now thou thinkeſt thy ſelf cock ſure: Now thou art able to ſay, he that lives and dies in his ſins ſhall

be damned for them: he that truſts in his owne righteouſneſs ſhall not be ſaved: Now thou canſt cry Grace, Grace, its freely by grace, its through the death of the man Chriſt Jeſus, that ſinners doe attain unto eternal life, Heb. 9.14. *This I ſay thou haſt in the notion, and haſt not the power of the ſame in thine heart, and ſo it may be thine head is full of the knowledge of the Scriptures, though thine heart be empty of ſanctifying grace. And thus thou do ſt rejoice for a time: yet becauſe thou haſt not the root of the matter within thee,* in time of temptation thou falleſt away, *Luke* 8.13.

Now being in this condition, and thinking thy ſelf

to be wondrous well, because of that Notion of the Truth, and that notion thou haſt in the things of God: I ſay being in this ſtate, thou art lyable to theſe dangers. Firſt, Thou art like to periſh if thou die with this notion in thine head, except God out of his rich grace doe work a ſaving work of grace, and knowledge in thy heart; for know this, thou mayeſt underſtand glorious myſteries and yet be a Caſtaway, 1 Cor. 13. 1, 2, 3. Or elſe. Secondly, thou art lyable to the next damnable hereſy that the Divel ſendeth into th world. See and conſider, Luke 8. 3. 2 Tim. 2. 18. I ſay thou doeſt lie lyable to be carried away with it, and to be captivated by it; ſo that at laſt through

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the deluſions of the Divell, thou mayſt have thy conſcience ſeared as with an hot iron, ſo hard, that neither Law, nor Goſpel, can make any entrance thereinto, to the doing of thee the leaſt good. And indeed, who are the men that at this day are ſo deluded by the Quakers, *and other pernicious Doctrines? but thoſe who thought it enough to be talkers of the Goſpell, and Grace of God, without ſeeking and giving all diligence to make it ſure unto themſelves? And for* this cauſe God hath ſent them ſtrong deluſions, that they ſhould believe a lye: That they all might be damned, who believed not the truth, but had pleaſure in unrighteouſneſs,

nesse, *as it is written*, 2 Thes. 2.11, 12. *And indeed if you marke it, you shall see, that they be such kinde of people, who at this day are so carried away with the* Quakers *delusions; namely, a Company of loose* Ranters, *and light Notionists, with here and there a Legalist, which were shaking in their principles from time to time, sometimes on this Religion, sometimes on that: and thus these* Vnstable Souls *are deluded and beguiled at last*, 2 Pet. 2. 14. *So that these who before (as one would have thought) had something of God in them, are now turned such enemies to the glorious truths of the Gospel, that there is none so obstinately erroneous as they. And*

indeed

indeed it is juſt with God, to give then over to believe a lye, 2 *Theſ.* 2. 11. *who before were ſo idle that they would not receive the Truth of God into their hearts,* in the love of it: *And to be bewitched by the Divell to obey his temptations, and be damned, who would not obey the* truth; *Gal.* 3. 1. *that they might be ſaved.*

But you will ſay, what lyes are thoſe, that the Divell beguileth poor ſouls withall? I ſhall briefly tell you ſome of them, but having before ſaid that they eſpecially are lyable to the danger of them, who ſlip into high Notions, and reſt there; taking that for true faith which is not. I ſhall deſire thee ſeriouſly to conſider this one Character

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a Notioniſt. Such an one, whether he perceives it or not, is puffed up in his fleſhly mind, and advanceth himſelf above others, thinking but few may compare with him for religion and knowledge in the Scriptures, but are ignorant and fooliſh in compariſon of him: (thus knowledge puffeth up, 1 Cor. 8. 1.) *whereas when men receive truth in the love of the truth, the more the head and heart is filled with the knowledge of the myſterie of Godlineſſe, the more it is emptied of its own things, and is more ſenſible of its own vileneſs, and ſo truly humbled in its own eyes.*

And further, a Notioniſt, though he fall from his former ſtrictneſs and ſeeming holineſs,

holineſs, and appeare more looſe, and vain in his practiſes; yet ſpeaks as confidently of himſelf, as to aſſurance of Salvation, the love of God, and union with God, as ever. But now to return, and declare ſome of thoſe lyes which the Divell perſwades ſome of theſe men to believe. Firſt, That ſalvation was not fully, and completely wrought out for poor ſinners by the man Chriſt Jeſus, though he did it glorioufly, Acts 13. 38, 39. *by his death upon the croſs, without the gates of* Jeruſalem, Heb. 13, 12. *compared with* Jo. 19. 20.

2. *This is another of his lyes wherewith he doth deceive poor ſinners, bidding them follow the light that they brought into the world with*

with them, telling them, that light will lead them to the Kingdome; for (say they) it will convince of sinne, as swearing, lying, stealing, covetousnes, and the rest of the sins against the Law, Rom. 3. 20. But the Law is not of faith, Gal. 3. 12. *and then I am sure, that it, with all its motions and convictions, is never able to justifie the soul of any poor sinner.* For as many as are of the works of the Law are under the Curse: for it is written, Cursed is every one that continueth not in all things that are written in the Book of the law to doe them, Gal. 3. 10. but that no man is justified by the law is evident, for, The just shall live by faith,

faith, ver. 11. *Now because I am not altogether ignorant of the delusion of the Divell touching this grace of faith also, I shall therefore in short give thee (reader) a briefe, yet true description from the Sreiptnre* 1. *What true justifying faith is, and what it layes hold upon.* 2. *I shall shew who it doth come from.* 3. *That every one hath it not.* 4. *What are the fruits of it. First therefore True faith is a fruit, work, or gift of the Spirit of God.* (Gal. 5. 22. 2 Thes. 1. 11. *and* 1 Cor. 12. 9.) *whereby a poor soul is enabled through the mighty operation of God* (Col. 2. 12.) *in a sence of its sins and wretched estate to lay hold on the righteousnes, bloud, death, resurrection,*

on, aſcenſion, interceſſion, and comming againe of the Son of God which was crucified without the gates of Jeruſalem, *for eternal life;* Jo.3.16,18. *compared with* Mat.3.17.Gal.2.20.Rom. 5.8,9,10.Ro.3.25.Act.16. 31. Heb.13.12. *according to that ſaying in* Heb.11.1. *Now faith is the ſubſtance of things hoped for, and the evidence of things not ſeen; that is, the things that are hoped for faith ſees, layes hold upon, and embraces them,* Heb.11.13. *as if they were preſent: yea, it ſeales up the certainty of them to the ſoule. Therefore ſaith the Apoſtle it is the evidence, or teſtimony, or witneſs, of thoſe things that are not ſeen as yet with a bodily eye: which*

are obtained by the bloud of the man Christ Jesus, Heb. 9. 14. *compared with* Heb. 10. 12, 19, 20. *by which the soule sees as in a glass the things that God hath laid up for them that feare him*, 1 Cor. 13. 12. 2 Cor 3. 18.

Secondly, If you would know who this faith comes from, read Ephes. 2. 8. For by grace ye are saved (*saith the Scripture*) through faith, and that not of your selves it is the gift of God. *Againe, in* Phil. 1. 29. *it is thus written.* For unto you (*that is believers*) it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake: *And thus much doe the Apostles hold forth to us*

in

in their prayer, or request to the Lord Jesus, when they say, Lord increase our faith, Luke 17. 5. *and he is therefore called* the Author and finisher of our faith, Heb. 12. 3. *also we find in* Jam. 1. 17. *that,* Every good and perfect gift is from above and commeth down from the Father of lights, &c. *and therefore faith comes from God, for true justifying faith is a good gift, and perfect in respect of the Author* God, *in respect of its object,* Christ; *and in respect of the nature, though not in respect of the degree, and measure of it in us: even as a grain of gold, is as perfect gold, as a pound of gold, though not so much.*

3. All men have not faith,

faith, *This the Apostle witnesseth in so many words, as we find,* 2 Thes. 2. 2. *and* Deut. 32. 20. *Also in* Tit. 1. 15. *To them that are defiled and unbelieving is nothing pure, &c. It appeareth also in this, that all doe not attain salvation, which they must needs doe if they had true justifying faith; compare* Luke 13. 24. *and* 1 Jo. 5. 19. *with* Mar. 16. 16. *And* Heb. 4. 3. *with* ver. 6. *and* 11. they that believe shall be saved, they that be.

4. *The fruits of it are, first, to purifie the heart,* Acts 15. 9. *and* 1 Jo. 3. 3. *and that, as I said before, by laying hold on what Jesus Christ hath done and suffered for sinners,* Acts 13. 38, 39.

2. *It fills the soule with*

peace

peace and joy, in that it layes hold on the things that are obtained for it, Rom. 5, 1. 2 Tim. 1. 9. 10. 1 Pet. 1. 8.

3. *It makes the Soule to wait patiently,* for the glory that is to be revealed at the second appearing of the man Christ Jesus, whom God hath raised from the dead; which hath also delivered it from the wrath to come, *as in* Tit. 2. 13, 14. 1 Pet. 4. 13. *and* 5. v. 1, 4. 1 Thes. 1. 10.

But how (may some say) doth the Divell make his delusions take place in the hearts of poore creatures? Ans. *Why.* 1. *he labours to render the doctrine of the Lord Jesus, and Salvation by him alone, very odious and*

low:

low: and also his ordinances, as hearing, reading, meditation, use of the Scriptures, &c. telling poore sinners that these things are but poore, low, carnal, beggerly, empty Notions; preached up by the Clergie-men, who are the Scribes and Pharisees of this Generation; who have the letter, but not the Spirit of God in them; which lead men into the forme, but not into the power of the Lord Jesus: And with this perswasion, he also represents the ungodly and base carriage, or behaviour of some, who have taken in hand to preach the Doctrine of the Lord Jesus Christ, and thereby he doth render the Gospell of our Lord Jesus the more contemptible and base.

But

But Woe, woe, woe, be to them by whom such offences come, Mat. 18.7. Lu. 17.1,2.

2. *He pretends to lead them up into some higher light, mysteries, and revelations of the Spirit, into which but a very few have attained or can attain, also bewitching their affections, and taking them with an earnest pursuite after these his pretended truths: perswading them, that they shall be as God himself, able to discerne between good and evill,* Gen. 3.5. *And in this he is exceeding subtile and expert, as having practised it ever since the dayes of* Adam. *These things being thus considered, and in some measure hungred after, and the rather because they are good (as they*

they thinke) to make one wise, Gen. 3. 6. *The poore Soule is all on the sudden possessed with a desperate Spirit of delusion, which carries it away headlong with some high, light, frothy Notions, and spiritual wickednesse (which drown it in perdition and destruction) that doth feed and tickle the heart a while, to the end it may make way for a farther manifestation of it selfe in the poore deluded soule; which when it hath attained to, it doth then begin to bring the soule into a clearer sight of those things, which it was loth it should know at the first: but having fitted the soule by degrees, for a further possession of it self, at last it begins to hold forth its new*

Gospell; shewing the saule a new Christ, and new Scriptures. The new and false Christ, is a Christ crucified within, dead within, risen againe within, and ascended within in opposition to the Son of Mary, who was crucified without, dead without, risen againe without, and ascended in a cloud away from his Disciples into heaven (Acts 1. 9. 10, 11.) *without them.*

Now this new & false Christ hath a new and false faith belonging to his Gospell, which faith is this, to apprehend this Christ crucified within, dead within, risen againe within, and ascended within. But aske them for a Scripture that doth positively prove their Doctrine,

they also have a Scripture, but it is within, it doth bear witnes within, & if they had not that, (though that be of the Divels making,) I am sure they would have none out of Gods holy Scriptures, for they will allow of no crucified Christ but he that was crucified without the gates of Jerusalem : a *Dead and buried in the Sepulchre of* Joseph *of* Arimathea : b *was raised againe out of that Sepulchre into which* Joseph *had laid him.* c *Who went before his Disciples into* Galilee : d *And to* Emaus : e *Shewed them his hands and his feet,* f *where the nailes had gone through : did eat and drink with them after his resurrection : was seen of them on earth forty dayes*

a Heb. 13. 12.
b Jo 16. 20
b Jo. 19 38 39, 40, 41.
c Jo. 20. 1, 12.
d Mar, 16. 7.
e Luke 24 16.
f Luke 24 39, 40.

h Act. 1. 3. *after his reſurrection*: h *and after that aſcended away in a cloud, out of the ſight of his*

i Act. 1. 9, 10, 11. *Diſciples into Heaven*: i *Which Chriſt ever lives to*

k Heb. 7. 24, 25. Act. 10. 42 & 17. 31. 2 Pet. 3. 10, 11. *make interceſſion for us*: k *Who will come againe alſo at the end of the world to judgement*. l *Who alſo is the ſame that hath obtained eternal*

m Act. 13. 37, 38, 39. Rom. 3. 25 Eph. 1. 7. Rev. 1. 5. Heb. 1. 2. & 9. 14. *redemption for us*: m *This I ſay, or rather the Scripture ſay, is Gods Chriſt*, Mat. 16. 16. in whom hs is well pleaſed, Mat. 3. 17. *neither doth God owne any other, or allow of any other*: for there is none other name under heaven given among men, whereby we muſt be ſaved, *than the name of Jeſus of* Nazareth, Acts. 4. 10. *compared with* v. 11. 12. *But as I told you before, the way*

to be thus deluded, is first to render Gods Christ odious and low, with a pretence of some further light and Revelations: and thus professing themselves to be wise, they became fools, Rom. 1 22. *But you will say, doth not the Scripture make mention of a Christ within?* Col. 1. 17. *and* 2 Cor. 13. 5. Rom. 8. 10. *I answer, I Gods Christ was, and is, true God and true man; he was born of the Virgin* Mary, *true God and true Man,* Mat. 1. 23. *and* They shall call his name Emanuell, which being interpreted, is God with us, *or God in our Nature, according to* 1 Tim. 3. 16. *God was manifested in the flesh; and* 1 Joh. 1.14. The word was made flesh,

Though I shall goe seemingly about in answer to this question, yet it will be very profitable to them who shal weigh and consider the severall sentences hereof.

and dwelt among us, and we beheld his glory, as of the onely begotten of the Father full of grace and truth. *And in* Heb. 1.14. Foraſmuch then as the children are partakers of fleſh and blood, he, *that is, God*, Heb. 1.8. alſo himſelf likewiſe took part of the ſame, that through death he muſt deſtroy him that had the power of death, that is, the Divell. *Now as he was thus true God and true man, ſo he became our redeemer, and Saviour. Compare the firſt and ſecond chapters to the* Heb. *together, and you may cleerly ſee that this is a glorious truth, that he, who is the firſt and the laſt*, Rev. 1.17, 18. *and* 2.8. *humbled himſelfe, and made*

made himselfe of no reputation, and took upon him the form of a Servant, and was made in the likenesse of men: And was this all? No, he humbled himself unto death, even the death of the crosse, Phil. 2. 7, 8. *compared with* Revel. 1. 17, 18. *and* Rev. 2. 8. *with* Gal. 1. 4. *Now after this Christ of God, true God, and true man, had wrought out eternal redemption for us poore miserable sinners,* Heb. 9. 14. *compared with* 1 Tim. 1. 15. *I say, after he had done this, he ascended up into heaven, and there ever lives to make intercession for us. Now this Christ, having thus compleatly wrought out our Salvation, sends his Disciples abroad to preach the same to*

poore ſinners, Acts 2. *and* 2 Cor. 5. 19, 20. 1 Cor. 1. 17. *and ſo many as were ordained to eternal life, when they heard the word, or the Goſpell preached by the Apoſtles, which Goſpell was this Chriſt,* 1 Cor. 1. 17. *compared with* ver. 23. *I ſay, ſo many as were ordained to eternal life, when they heard the word, the Holy Ghoſt or Spirit of Chriſt fell upon them,* Acts 10. 44. *compared with* Acts 13. 48. *which did lead them into the Redemption and glorious things that the Lord Jeſus had laid up and prepared for them,* Joh. 16. 13. 14, 15. 1 Cor. 2. 9. *Which Spirit was the earneſt of their inheritance until the redemption of the purchaſed poſſeſſion to the praiſe of his*

glory,

glory, Eph. 1. 13. 14. *This earnest of their inheritance was a glorious encouragment to them that had it, to hope for the glory that was revealed at the appearing of Jesus Christ, which is the meaning of that place in* Col. 1. 27. *And that will be seen clearly if we truly compare it with* Eph. 1. 13, 14. *before cited. Now this Spirit, which sometimes is called the Spirit of Christ,* 2 Cor. 13. 5. *This spirit I say, being given to all those that were ordained to eternal life, it must needs follow, that those that had not this Spirit, but did live and die without it, were not ordained to eternal life, and so were none of Christs: but were reprobates,* Rom. 8. 9. *for the Spirit of Christ is the*

* The Spirit of Christ is the earnest of that inheritance that Christ as he was God and man did obtain. Col. 1 27. Ephes 1. 13. 14.

distinguishing Character betwixt a believer and an unbeliever: he that hath it, and is led by it, is a child of God, Rom. 8. 14. *but he that hath it not is none of Christs. So then, the* * *Answer that I give to the question, is this. The Spirit of Christ that is given to believers, is the Earnest, or hope of that Inheritance that Christ hath already purchased, and is now preparing for so many as he hath given, or shall give this holy Spirit unto. And for the proofe hereof, Read* Eph. 1. 13, 14. In whom (*saith the Scripture*) ye also trusted after that ye heard the word of truth, the Gospel of your Salvation. In whom also after that ye believed, ye were sealed

* The objection answered.

ſealed with the holy Spirit of promiſe, which is the earneſt of our inheritance: (*which inheritance is the eternal redemption that was purchaſed by Chriſt for poor ſinners*, Heb. 9. 14.) untill the redemption of the purchaſed poſſeſſion, unto the praiſe of his glorie. *Againe*, Gal. 5. 5. for ye through the Spirit wait for the hope of righteouſneſs by faith. *And* Col. 1. 27. *the Apoſtle ſpeaking of this great myſtery, ſaith*, To whom God would make known what is the riches of the glory of this Myſterie among the Gentiles, *which is, Chriſt in you the hope of glory, which glory was then revealed to the Saints no otherwiſe then by*

faith,

faith, as the Apostle saith, We rejoyce in hope of the glory of God, Rom. 5. 2. *Which hope is begotten by the Spirits shedding abroad the love of God in our hearts*, ver. 5. *which hope is not yet seen, that is, not yet actually enjoyed; for we are saved by hope*; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it, Rom. 8. 24, 25. *And as I say, the cause of believers hope is this, Christ, or the Spirit of Christ in them, the hope of glory. And indeed he may well hope for glory to come, who hath already an earnest thereof given him of God, and that*

earnest

earneſt no leſs than the Spirit of the Lord Jeſus, Rom. 8. 16, 17.

But now, this Spirit, which is the Cauſe of a believers hope, all men have not, Jude 19. Eph. 2.12. Rom. 8. 9. Jo. 14. 16, 17. *Therefore what a ſad doctrine is that which ſaith, follow the light that Chriſt hath enlightned every man withall which commeth into the world, which light is the Conſcience * that convinceth of Sinnes againſt the Law; and that you may ſee cleerly if you mind that Scripture,* Jo. 8. 9. *which ſaith, that the Phariſes which had neither the love of God, nor yet his word abiding in them,* Jo. 5. 38, 43. *when they had heard Chriſt ſpeaking thus to them,* Joh. 8. 9.

He

He that is without sin among you, &c. being convicted by their own Consciences, went out one by one, beginning at the eldest, even to the least. *But the Divell, that he might be sure not to miss of his design, labours by all meanes to render the Scriptures also odious and low, telling them of the Scriptures within; which Christ never taught, nor yet his Disciples: But they being given up of God to a reprobate minde, have given themselves over, rather to follow the suggestions of the Divel, then the holy Scriptures which God hath commanded us to betake our selves to,* Isa. 8. 20. *compared with* Jo. 5. 39. *which Scripture is called the sword*

It is the spirit of the divel that doth render the Scriptures contemptible and low.

of the Spirit, Eph. 6 17. *which weapon our Lord Jesus himselfe held up, to overcome the Divell withall*, Mat. 4. 4, 7, 10. Luke 4. 4. 8, 12. *But this designe (as I told you) the Divell carries on, by pretending to shew them a more excellent way which they may attaine to, if they be but wise, and follow what is made knowne to them from the light within them.*

But (Reader) that thou mayest be able to escape the snare of this cunning hunter, I shall lay thee downe some few directions, which if the Lord give thee grace to follow, thou shalt escape these wicked delusions.

And first of all, I admonish thee to be very serious

touching

touching thine estate and condition; and examine thine own heart by the rule of the word of God, whether or no, thou hast as yet any beginnings of desiring after religion: and if thou findest that thou hast lived untill now in ignorance, and hast not set thy selfe to remember thy Creator as thou art commanded, Eccles. 12. 1. *then I beseech thee consider that thou art under the wrath of Almighty God, and hast been so ever since thou camest into the world,* Eph. 2. 3. *being thou in thy first parents didst transgress against thy Maker,* Rom. 5. 18. Therefore as by the offence of one, *that is, of Adam,* ver. 14. judgement came upon all men unto condemnation.

Besides

Beſides the many ſins thou haſt committed ever ſince thou waſt born: Sins againſt the Law of God, and ſinnes againſt the Goſpell of the grace of God: Sins againſt the long ſuffering and forbearance of God, and ſins againſt his judgements: Sins of Omiſſion and ſins of Commiſſion, in thoughts, words and actions: Conſider I ſay thy condition; yea get a very great ſenſe of thy ſins that thou haſt committed; and that thou mayeſt ſo doe, Beg of God to convince thee by his holy Spirit, not only of ſins againſt the Law, but alſo of that damning ſin, the ſin of unbeliefe.

2. *If thou by grace art but brought into ſuch an eſtate, as to ſee thy ſelfe in a loſt*

loſt Condition becauſe of ſin, without the Lord Jeſus: then in the next place, have a care of reſting on any dutie done, though it be never ſo ſpecious; I ſay, have a care of making any ſtay any where on this ſide the Lord Jeſus Chriſt: but above all ſtrive to believe, that that very man that was borne of the Virgin Mary, did come into the World, on purpoſe to ſave thee, as well as other poore ſinners: I ſay, thou muſt not be content till thou art enabled to ſay, He lowed me, and gave himſelfe for me. And that thou mayeſt be ſure to attaine to this moſt precious faith, (for ſo it is) be much in applying the freeſt promiſes to thy own ſoule; yea thoſe that have no conditions

Gal. 2. 20.
Rev. 22. 17.

ditions annexed to them, as theſe, or other like, Jer. 3'. 3. Jer. 3 Joh. 6. 37. *alſo* Jo. 14. 15. Hoſ. 14. 4. *I ſay, labour to apply to thy owne ſoule in particular, the moſt glorious and freeſt promiſes in the book of God. And if at any time the divell beſets thee by his temptations (for ſo is his wonted manner to doe, and ſo much the more as he ſees thee labour to get out of his reach) I ſay, when he aſſailes thee with his fierie darts, be ſure to act faith on the moſt free promiſes, and have a care that thou doeſt not enter into any diſpute with him; but rather reſiſt him by thoſe bleſſed promiſes that are laid down in the word of God: And withall, be ſure to meditate*

upon

upon the blood of the Man Christ Jesus, who also is the true God, and read those Scriptures that doe most fully and cleerly speak of it; as 1 Joh. 1.7. Eph. 1.7. Heb. 9.14, Rom. 3. 25.

But if thou say (as it is often the speech of poore soules lying under a sence of Sin, & the apprehensions of wrath due to it) I cannot apply the promises to mine own soule; and the reason is, because, my sins are so great, and so many: Consider, and know it for a truth, that the more and greater thou seest thy sins to be, the more cause hast thou to believe; yea, thou must therefore believe because thy sinnss are great: David made it an encouragement to himself, or rather

ther the Spirit of the Lord made it his encouragement, to crave, yea to hope for pardon, becauſe he had greatly tranſgreſſed: Pſal. 25. 11. For thy Name ſake, O Lord (*ſaith he*) pardon mine iniquitie, for it is great. *As if he had ſaid, O Lord, Thy name wil be more glorified, the riches of thy grace wil be more advanced, thy Mercy and goodneſs will more ſhine, and be magnified in pardoning me who am guiltie of great iniquitie, than if thou pardoneſt many others who have not committed ſuch hainous offences. And I dare ſay, the reaſon why thou believeſt not, is not becauſe thy ſins are great, but becauſe thou doeſt reaſon too much with that wicked ene-*

mie of mans ſalvation, and giveſt way too much to the fleſhly reaſoning of thine own heart. For Chriſt hath ſaid, he that commeth unto me I will in no wiſe caſt out, Joh. 6. 37. *And againe,* Though thy ſins be as red as ſcarlet, they ſhall be as white as ſnow, Iſa. 1. 18. *And Chriſt calleth thoſe that labour, and are heavy laden, to come to him, with promiſe to give them reſt,* Mat. 11. 28. *Wherefore thou muſt not ſay, my ſins are too big; but thou muſt ſay, becauſe I am a great ſinner, yea, becauſe I have ſinned above many of my companions, and am nearer to Hell and eternal damnation than they, becauſe of my ſins, therefore will I crie unto the Lord, and*

ſay, O Lord, Pardon my ſins, for they are great.

Now that thou mayeſt not be deceived in a matter of ſo great concernment, have a ſpecial care of theſe three things. Firſt, have a care of putting off thy trouble of Spirit the wrong way, which thou mayeſt doe three wayes. Firſt, when thy Conſcience flieth in thy face, and tells thee of thy ſins, thou doeſt put off convictions the wrong way, if thou doeſt ſtop thy Conſcience by promiſing to reform thy ſelfe, and lead a new life, and getteſt off thy guilt by ſo doing: For though thou mayeſt by this meanes ſtill and quiet thy conſcience for a time, yet thou canſt not hereby ſatisfie and appeaſe the wrath of God; Yea,

ſaith

ſaith God to ſuch, though thou waſh thee with Nitre, and take thee much *Sope*, yet thine iniquitie is marked before me, *Jer.* 2. 22.

2. *If when thou art under the guilt of thy ſins, thou putteſt off convictions by thy performances or duties, and ſo ſatisfieſt thy Conſcience, then alſo thou doeſt put off thy Convictions the wrong way: For God will not be ſatisfied with any thing leſſe then the blood, righteouſneſs, reſurrection, and interceſſion of his own Son*, Acts. 4. 12. *and thou ſhouldeſt not ſatisfie thy ſelf with any leſs then God would have thee to ſatisfie thy ſelfe withall; and that is the water of life*, Iſa. 55. 1, 2. *which water of life, thy*

thy duties and all thy righteouſneſs is not, for it is but menſtruous ragges, Iſa. 64. 6.

3. *Have a care that when thou art under conviction, thou doeſt not ſatisfie thy ſelf with a notion of the free grace of the Goſpel; My meaning is, doe not content thy ſelfe with any meaſure of knowledge that thou canſt attain unto, or bottome thy peace upon it, thinking thou art now well enough, becauſe thou canſt ſpeak much of the grace of God, and his love in Chriſt to poore ſinners. For this thou mayeſt have, and do; & yet be but a companion for* Demas, *yea, for* Judas *and the reſt of the damned multitude; As the Apoſtle ſaith*, For all this thou

mayeſt be but as ſounding braſs, and as a tinckling Cymball; *that is, nothing but a ſound*, 1 Cor. 13. 1, 2, 3.

But Secondly, if thou wouldſt not be deceived, then have a care to avoid falſe Doctrines, which are according to the ſpirit of the devel, and not after Chriſt.

As firſt, If any Doctrine doth come unto thee, that tels thee, Except thou art circumciſed after the manner of Moſes, *thou canſt not be ſaved: That is, if any man come unto thee, and tels thee, thou muſt doe ſuch and ſuch works of the law, to the end thou mayeſt preſent thy ſelf the better before God, doe not receive him*: For to him that worketh not, but believeth

Nothing can make us accepted with God, but the merits of Jeſus Chriſt.

lieveth in him that juſtifi-eth the ungodly, his faith is counted for righteouſ-neſſe, *Rom.* 4. 5.

2. *If any come unto thee, and bring ſuch a Doctrine as this; That thou mayeſt be ſaved by grace, though thou walk in the imaginations of thy own wicked heart: his Doctrine alſo is divelliſh, doe not receive him,* Deut. 29. 19, 20, 21, 22, 23. The Ranters doctrine is falſe.

3. *But if any come unto thee, and doth in truth advance the bloud, righteouſneſs, reſurrection, interceſſion, and ſecond comming of that very man in the clouds of heaven, that was borne of the Virgin* Mary; *and doth preſſe thee to believe on what he hath done, (ſhewing thee thy loſt condition without*

him) and to own it as done for thee in particular, and withall doth admoniſh thee, not to truſt in a bare Notion of it, but to receive it into thy heart, ſo really, that thy very heart and ſoule may burne in love to the Lord Jeſus Chriſt againe: And doth alſo teach thee, that the love of Chriſt ſhould and muſt conſtraine thee, not to live to thy ſelfe; but to him that loved thee and gave himſelfe for thee, 2 Cor. 5. 14, 15. Eph. 4. 20, 21, 22, 23. 1 Cor. 7 23. ye are bought with a price, be not ye the ſervants of Men. *If his converſation be alſo agreeable to his doctrine, a believing, honeſt, loving, ſelf-denying courteous Converſation; (he alſo is a true Chriſtian.)*

ſtian.) *Receive that Doctrine* * *and receive it really, for it is the Doctrine of God, and of Chriſt,* Gal. 4.4. Gal. 1.4. Eph. 1.7. Rev. 1.5 Acts 13.38. Joh. 1.19. Acts 4.12. Acts 10.40, 41, 42. *and* 1 Theſ. 1.10. Mar. 13. *ult.* 2 Pet. 1.5, 6, 7. 8, 9, 10. *Conſidering the end of their converſation Jeſus Chriſt, yeſterday, and to day, and the ſame for ever,* Heb. 13.7, 8.

The doctrine is true, and of God, whatever the man be.

Againe, if thou wouldſt not be deceived, then, beware of ſlighting any known truth that thou findeſt revealed, or made known to thee in the Goſpel; but honour, and obey it, in its place, be it (as thou thinkeſt) never ſo low, Joh. 14.15.

2. *Have a care that thou*

doe not undervalue, or entertain low thoughts of God, Christ the Son of Mary *and the holy Scriptures; but search them,* John 5. 39. *And give attendance to the reading of them,* 1 Tim. 4. 13 *for, I will tell thee he that slights the Scriptures, doth also slight him of whom they testifie. And I will tell thee also, that* for this cause, God hath given up many to strong delusions, that they might believe a lye: that they all might be damned who believed not the truth, but had pleasure in unrighteousnesse, 2 *Thes.* 2. 11, 12.

Therefore I say unto thee, In the name of the Lord Jesus, the Son of Mary, *the Son of God, the very Creator of heaven*

heaven and earth, and all things that are therein: have a care of thy ſelfe, for the divel doth watch for thee day and night, 1 Pet. 5.8. *thine own heart alſo doth labour to deceive thee, if by any meanes it may,* Jer. 17.10. *Therefore doe not thou truſt it, for if thou doe, thou wilt not doe wiſely,* Pro. 28. 26. *I ſay therefore, have a care that thou labour in the ſtrength of the Lord Jeſus, to eſcape all theſe things, For if thou fall into any one of them, it will make way for a further incomе of ſin and the divell, through whoſe deceitfulneſſe thy heart will be hardned, and thou wilt be more uncapable of receiving inſtruction, or reaping advantage, by and from the Ordinances of*

Jesus Christ: The rather therefore, Give all diligence to believe in the Christ of God, which is the Son of Mary, *and be sure to apply all that he hath done, and is doing, unto thy selfe, as for thee in particular; which thing if thou doest, thou shalt never fall.*

And now Reader, I shall also give thee some few considerations, and so I shall commit thee to the Lord.

1. *Consider, That God doth hold out his grace, and mercy freely, and that to every one,* Rev. 22. 17. Isa. 55. 1, 2, 3, 6, 7.

2. *Consider, That there is no way to attaine to this free mercy and grace, but by him that was borne of the Virgin* Mary,

Mary, *for he himselfe saith, I am the way, the truth, and the life; No man cometh to the Father but by me.* Joh. 14. 6. *compared with* Mat. 1. 20, 21.

3. *Consider, if thou striveſt to go over any other way thou wilt be but a thief and a robber,* Joh. 10. 1. *compared with* ver. 9. *And know that none of theſe (ſo continuing) ſhall enter into the Kingdom of heaven,* 1 Cor. 6. 9, 10.

4. *Conſider, that if the devil ſhould be too hard for thee and deceive thee by perſwading thee to embrace, or entertaine a new Goſpell; which neither Chriſt, nor his Diſciples did allow of, it would make thee gnaſh thy teath when it is too late.*

5. *Conſider, that though*

thou haſt been deluded by Satan to this day, yet if now thine eyes be opened to ſee and acknowledge it, though as yet thou haſt been either exceedingly wicked, a *or an idle,* b *luke-warme hypocritical profeſſour;* c *and haſt ſtood it out to the laſt;* d *for all this there is hope, and if now thou receive the truth in the love of the truth, being as willing to be rid of the filth of ſin, as the guilt of it, thou ſhalt be ſaved.*

a 1 Tim. 1.13.
b Mat. 20. 6,7.
c Rev. 3. 17,18,19.
d Ezek. 18 21,22.

6. *Conſider, that the Lord will call thee to judgement for all thy ſins paſt, preſent, and what elſe thou ſhalt practice hereafter; eſpecially for thy rejecting, and trampling on the blood of his Son, the Man Chriſt Jeſus: And if thou doeſt not agree with*

thine

thine adverſary, now, while thou art in the way, he will deliver thee to the Judge, and the judge will deliver thee to the officer, & if he caſt thee into priſon; I tell thee, thou ſhalt not come out thence till thou haſt paid the very laſt mite, *Luke* 12. 58, 59.

And therefore I beſeech thee to conſider: Here is at this time, life and death; heaven and hell; everlaſting joy, and everlaſting torment ſet before thee. Here is alſo the way to have the one, and the way to eſcape the other. Now if the Lord ſhall do thee any good by what I have ſpoken, I hope it will be a meanes to ſtir me up to thank the Lord that ever he did uſe ſuch a ſinner as I am in the

worke of his Gospell. And here I shall close up what I have said, desiring thee (if thou be a Christian) to pray for him who desires to continue

Thy Servant in the
Lord Jesus Christ,
though less then the
least of all Saints.

JOHN BUNYAN.

For as much as many have taken in hand to set forth their several judgements concerning the Son of the Virgin Mary, *the Lord Jesus Christ; and some of those many having most grossly erred from the simplicity of his Gospel, it seemed good to me, having had some knowledge of these things, to write a few words, to the end, if the Lord will, souls might not be so horribly deluded by those several corrupt principles that are gone into the world concerning him.*

NOw that there is such a thing as a Christ, I shall not spend much time in proving of; only I shall shew you, that he was first

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firſt promiſed to the Fathers, and afterward expected by their children. But before I doe that, I ſhall ſpeak a few words, concerning Gods fore-ordaining and purpoſing, that a Chriſt the Saviour ſhould be, and that before the world began. Now God in his own wiſedom and counſel, knowing what would come to paſſe, as if it were already done, *Rom.* 4. 17. He knowing that man would break his commandements, and ſo throw himſelfe under eternal deſtruction, did in his own purpoſe fore-ordain ſuch a thing as the riſe of him that ſhould fall, and that by a Saviour, *Eph.* 1.4. *According as he hath choſen us in him* (meaning the Saviour) *before the foundation of the world.* That is, God ſeeing that we would tranſgreſſe, and break his commandement, did before chuſe ſome of thoſe that would fall, and give them to him that

ſhould

ſhould afterward purchaſe them actually, though in the account of God his blood was ſhed before the world was, *Rev.* 13.8. I ſay, in the account of God his ſon was ſlain; that is, according to Gods purpoſe and conclution, which he purpoſed in himſelf before the world was; as it is written, 2 *Tim.* 1. 9. *Who hath ſaved us, and called us with an holy calling, according to his own purpoſe and grace which was given us in Chriſt before the world began.* As alſo in 1 *Pet.* 1. 20. where the Apoſtle ſpeaking of Chriſt, and the redemption purchaſed by him for ſinners, ſaith of him, *Who verily was fore-ordained before the foundation of the world, but was manifeſt in theſe laſt dayes for you who by him doe believe in God that raiſed him from the dead.* God having thus purpoſed in himſelfe that he would ſave ſome of them that by tranſgreſſion had deſtroyed them-

themſelves, did with the everlaſting ſon of his love make an agreement, or bargain, that upon ſuch and ſuch terms, he would give him a company of ſuch poor ſoules as had by tranſgreſſion fallen from their own innocency and uprightneſſe, into thoſe wicked inventions that they themſelves had ſought out, *Eccleſ.* 7. 29. The agreement alſo how this ſhould be, was made before the foundation of the world was laid, *Tit.* 1. 2. The Apoſtle, ſpeaking of the promiſe, or covenant made between God and the Saviour (for that is his meaning) ſaith on this wiſe, *In hope of eternal life, which God that cannot lye, promiſed before the world began.* Now this promiſe, or covenant, was made with none but with the ſon of God, the Saviour: And it muſt needs be ſo, for there was none with God before the world began, but he by whom hee made

the world; as in *Prov.* 8. from *v.* 22. to *v.* 31. which was and is the Sonne of his love.

This Covenant, or Bargain, had theſe conditions in it.

First, that the Saviour ſhould take upon him fleſh and blood, the ſame nature that the ſonnes of men were partakers of (ſinne onely excepted) *Heb.* 2. 14. *Heb.* 4. 15. And this was the will or agreement that God had made with him: And therefore when he ſpeaks of doing the will of God, *Heb.* 10. 5. he ſaith, *a body haſt thou prepared me* (as according to thy promiſe, *Gen.* 3. 15. which I was to take of a woman) and in it I am *come to do thy will O God, as it is written of me in the volume of thy Book*, v. 7.

2. The Saviour was to bring everlaſting righteouſneſſe to juſtifie ſinners withal, *Dan.* 9. 24, 25. The Meſſias, or Saviour ſhal bring in everlaſting righteouſneſs,

ouſneſſe and put an end to iniquity, as it is there written, To make an end of ſins, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſſe. This, I ſay, was to be brought into the world by the Saviour, according to the covenant, or agreement, that was between God and Chriſt before the world began, which God, that cannot lye, promiſed at that time, *Tit.* 1.2.

Tit. 1.2.

3. He was to accompliſh this everlaſting righteouſneſſe by ſpilling his moſt precious blood, according to the terms of the covenant or bargain; and therefore when God would ſhew his people what the agreement was that he and the Saviour had made, even before the Covenant was accompliſhed and ſealed actually. See for this *Zach.* 9. (where he is ſpeaking of him that ſhould be the Saviour) *v.* 11. *And as for thee*

When these words were ſpoken, the

alſo

also (meaning the Saviour) *by the blood of thy Covenant*; or as some render it, whose Covenant is by blood (which is all to one purpose) I (meaning God) *have sent forth the Prisoners out of the pit wherein there was no water.* The meaning is this: As for thee also, seeing the covenant or bargain that was made between me and thee before the world was, is accomplished in my account, as if it were actually and really done, with all the conditions that were agreed upon by me and thee; I have therefore, according to that agreement that was on my part, sent forth the prisoners, and those that were under the curse of my Law, out of the pit wherein there is no water; seeing thou also hast compleatly fulfilled in my account whatsoever was on thy part to be done, according to our agreement. And thus is that place

Covenant was not actually sealed; for that was done when the blood of Christ was let out upon the cross.

to

to be understood in *John* 17. 9. *I pray for them, I pray not for the world, but for those that thou hast given me* (which I covenanted with thee, for) *thine they were, and thou gavest them me* (but on such and such conditions as are before mentioned, *Zach.* 9. And again; *According as he hath chosen us in him* (that is, in Christ) *before the foundation of the world, that we should be holy and* * *without blame before him in love.* Now seeing this was thus concluded upon by those that did wish well to the soules and bodies of poore sinners; after the world was made by them, and after they had said, *Let us make man after our own image, after our likeneſſe*, Gen. 1. 2. And after man, whom God had made upright, had by transgreſſion fallen from that state into which God at first placed him, and thrown himſelfe into a miſerable con-

dition

* To be holy and without blame, is that which God intended for us in that glorious Covenant; and by it alone we are holy and without blame before him in love; for we are

dition by his transgression then God brings out of his love that which before he and his Son had concluded upon and begins now to make forth that to the world, which he had purposed in himselfe before the world began, *Eph.* 1. 4. 9. 2 *Tim.* 1. 9. Now the first discovery that was made to a lost creature of the love of God, was made to fallen *Adam*, *Gen.* 3. 15. where it is said, *I will put enmity between thee and the woman, and between thy seed and her seed*, which is the Saviour, *Gal.* 4. 4. it shall break thy head, and thou shalt bruise his heel. This was the first discovery of the love of God to lost man: This was the Gospel which was preached to *Adam* in his generation; in these words was held forth to them in that generation, that which should be further accomplished in after generations.

compleat in him alone with whom the Covenant wasmade, Col. 2. 10. Tit. 1. 2.

2. Another discovery of the love

love of God in the Gospel, was held forth to *Noah*, in that he would have him to prepare an Ark to save himself withal: which Ark did type out the Lord that was to come, and be the Saviour of those whom he before had covenanted for with God the Father. *And God said to* Noah, *the end of all flesh is before me. Make thee an Ark of Gopher wood*, Gen. 6. 13, 14. And Chap. 7. 1. *The Lord said unto* Noah, *come thou and all thy house into the Ark, for thee have I seen righteous before me in this generation.*

3. God breaks out with a further discovery of himself in love to that generation in which *Abraham* lived, *Gen.* 12. 3. where he saith, *And in thee* (that is, from thee shall Christ come thorow, in whom) *shall all the families of the earth be blessed.* This was also a further manifestation of the good will of God to poor lost sinners;

and

and through this diſcovery of the Goſpel, did *Abraham* ſee that which made him rejoyce, *Joh.*8.56.

4. When the time was come that *Moſes* was to be a Prophet to the people of his Generation, then God did more gloriouſly yet break forth with one type after another; as the blood of Bulls,& Lambs,& Goats: Alſo Sacrifices of divers manners, and of ſeveral things, which held forth that Saviour more clearly which God had in his own purpoſe & decree determined to be ſent; for theſe things (the types) were a ſhadow of that which was to come, which was the ſubſtance, *Heb.* 9. 9, 10. *Heb.* 10.1, 5, 6, 7. Now when theſe things were thus done, when God had thus ſignified to the world what he intended to doe in after times, preſently all that had faith to believe that God would be as good as his word, began to look

look for, and to expect that the Lord ſhould accompliſh and bring to paſſe what he had promiſed, what his hand and counſel had before determined to be done.

Now *Abraham* begins to look for what God had promiſed and ſignified; namely, that he would ſend a Saviour into the world in his appointed time; which thing being promiſed, *Abraham* embraces, being perſwaded of the certainty of it, as In *Heb.* 11.13. and this did fill his heart with joy and gladneſſe, as I ſaid before; for he ſaw it, and was glad, *John* 8. 56.

2. *Jacob* alſo, while he was bleſſing his Sons concerning things to come, breakes forth with theſe words, I have waited for thy ſalvation. He was alſo put in expectation of ſalvation to come by this Saviour.

3. *David* was in earneſt expectation of this, which was held

held forth by types and shadowes in the law; for as yet the Saviour was not come, which made him crie out with a longing after it, *O that the salvation of Israel were come out of Sion*, Psal. 53. 6. and again *O that the salvation of Israell were come out of Sion*, Psal. 147. The thing that *David* waited for, was not in his time come, though before his time it was promised, which makes him crie out, O that it were come; that it were come out of Sion! Where by the way take notice, that the true Salvation and Saviour of Israel, was to come out of Sion, that is, out of the Church of God, touching the flesh, as it is written, *A Prophet shall the Lord your God raise up unto you of your brethren like unto me*, Deut. 18. 15, 18. *And againe, I have laid help upon one that is mighty, I have exalted one chosen out of the people*, Psal. 89. 19. And Rom. 9. 5. *Whose*

are the fathers, of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Christ as concerning the flesh, did come of the fathers.

4. *Isaiah* did propheſie of this, that God would thus ſave his people, yea, he breaks forth with theſe words, *But Iſrael ſhall be ſaved with an everlaſting Salvation*, Iſa. 45. 17. He alſo tels them how it ſhall be accompliſhed in that 53. *Chap.* Yea, he had ſuch a glorious taſte of the reality of it, that he ſpeaks as though it had then been actually done.

5. In the dayes of *Jeremiah* this that God had promiſed to the fathers, was not yet accompliſhed; in *cap.* 23. 5. he ſaith, *behold the dayes come ſaith the Lord, that I will* (mark, it was not yet done.) but I will (ſaith God) *raiſe unto* David *a righteous branch, and a King ſhall reign and proſper. In his dayes* Judah *ſhall be ſaved, and Iſrael ſhall*

dwell

dwell ſafely, And this is his name wherewith he ſhall be called, The Lord our righteouſneſſe.

6. He was alſo to come in *Zacharies* time, *Zach.* 3. 8. where he ſaith, *For behold I will bring forth my ſervant the Branch.*

7. He was not come in the time of *Malachy* neither, though he was indeeed at that time neer his comming. For he ſaith himſelf, *Behold, I will ſend my Meſſenger* (meaning *John* the Baptiſt, *Eſay* 40 *v.* 3. *Luke* 1. 76. *and he ſhall prepare the way before me; And the Lord whom ye ſeek ſhall ſuddenly come to his temple, even the meſſenger of the Covenant whom ye delight in. Behold he ſhall come ſaith the Lord of Hoſts.*

8. Old *Simeon* did alſo wait for the conſolation of Iſrael a long time, Luke 2. 25. *where it is ſaid, And behold there was a man in* Jeruſalem *whoſe name was* Simeon, *the ſame was a juſt man and devout, waiting for the*

consolation of Israel, That is, waiting for him that was to be the Saviour; as is cleer if you read with understanding a little farther. *And it was revealed to him by the Spirit, that he should not see death, before he had seen the* *Lords Christ*, ver. 26.

God hath a Christ own, distinct from all other things whatsoever that is called Christ, whether they be Spirit or body, or both spirit and body, and this is signified, where he saith, the Lord Christ.

And thus have I in briefe shewed you. 1. That there is such a thing as Christ. 2. That this Christ was promised and signified out by many things before he did come. 3. How he was waited for, and expected before the time that God had appointed in the which he should come.

The second thing that I will (through the strength of Christ) prove, is this, that he that was of the Virgin, is he that is the Saviour.

And first, I shall lay down this for a truth; That it is not any Spirit

Spirit only by, and of it selfe, without it doe take the nature of man, that can be a Saviour of man from eternal vengeance.

Or thus; That that will be a Saviour of man, must in the nature of man satisfie and appease the justice and wrath of God: and the arguments that I doe bring to prove it by are these.

1. Because, it was man that had offended, and justice required that man must give the satisfaction: And therefore, when he that should be the Saviour, was come, *he tooke upon him the forme of a Servant, and was made in the likenesse of men*, Phil. 2.7. And in Heb. 2.14. *Because the children were partakers of flesh and blood, he also himself likewise took part of the same*: to what end? *that through death he might destroy him that had the power of death, that is the Divell.* And is that all? No, but also that *he might deliver them who through feare of death, were all their*

life time subject to bondage.

The second argument is this, becauſe, if a Spirit only could have made ſatisfaction for the ſin of mankind, and have ſubdued Satan for man; without the nature of man; either there had been weakneſſe in God when he made that promiſe to fallen *Adam, That the ſeed of the woman ſhould break the ſerpents head*: (for there had been no need of, and ſo no room for that promiſe) or elſe God having made it would have appeared unfaithful in not fulfilling his promiſe by redeeming the world without it.

3. If a Spirit only could have made ſatisfaction, and ſo have ſaved man; then Chriſt needed not to have come into the world, and to have been borne of a woman, *Gal.* 4. 4. but in that he muſt come into the world, and muſt be borne of a woman, it is cleer, that without this he could not have been a Saviour:

Saviour: for he was made of a woman, made under the law, to this end, that he might redeem them that were under the law; Implying, No subjection to this (*viz.* the taking of the nature of Man) no redemption from the curse of the Law. But Christ hath delivered from the curse of the law, (all that believe in his name) being in their Nature made a curse for them.

Gal. 3. 13.

* They that are redeemed must have redemption wrought out for them thorow their natures; for except that nature that sinned do bring in recovery from the curse that is due to it for its sin, that nature that sinned must suffer for its own sin.

And this is the reason, why the fallen Angels are not recovered from their damnable estate, because, he did not take hold of their * nature, *For he tooke not on him the nature of Angels, but he tooke on him the seed of Abraham, Heb. 2. 16.*

Now then, seeing this is the very truth of God, I shall next prove, that Jesus that was born of the virgin, to be the Saviour: And first, I shall prove it by comparing some places of the old and new Testament together, and by some arguments

drawn from the Scriptures.

And first, see *Gen.* 3. 15. where he is called the seed of the woman, saying, *I will put enmity between thee and the woman, and between thy seed and her seed*; and so was Jesus, *Gal.* 4. 4. where it is said, God sent forth his son made of a woman, or borne of a woman.

2. This woman must be a virgin, *Isa.* 7. 14. where it is said, *a virgin shall conceive and beare a Sonne and shall call his name Emanuel.* And Jesus is he that was the fulfilling of this Scripture, *Matth.* 1. 22, 23. *Now all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold a virgin shall conceive, and bring forth a son, and they shall call his name Emanuel.*

3. The Saviour must be of the Tribe of *Judah.* And this *Jacob* prophecied of, on his death-bed, saying, Judah, *thou art he whom thy brethren shall praise,*

or honour, thine hand shall be on Gen. 49. 8
the neck of thine enemies, thy fathers children shall bow down before thee.

And again *Mic.* 5. 2. *But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come, that is to be ruler in Israel.* Jesus also came of the tribe of *Judah*, and that will cleerly appeare, if you read *Mat.* 1. *Matthew* he begins first with *Abraham*, *v.* 2. and thence to *Judah*, *v.* 3: from *Judah* to *David*, *ver.* 6. From *David* to *Zorobabel*, *v.* 12. then to *Jacob* the father of *Joseph* the husband of *Mary* of whom was borne Jesus, *ver.* 16.

Now *Mary* was one of the same house also, and for this consider, Jesus came from the loynes of *David*; see *Mat.* 1. but that he could not doe, if *Mary* had not been of the seed of *David*: For Christ came not from him, for

her not till shee had brought forth her first born, Mat. 1.25. Again the Angel told her that he was the Son of *David*, saying, *And the Lord God will give unto him the throne of his father David*, *Luke* 1.32.

And againe, The Jews knew this very well, or else they would have been sure to have laid it open before all the world; for they sought by all meanes to disown him. And though they did through the divellishnesse of their unbeliefe disown him, yet could they find no such thing as to question the right of his birth from *Mary*. If it had been to be done, they would no doubt haue done it; they did not want malice to whet them on; neither did they want meanes so far as might helpe forward their malice, without manifest and apparent injury; For they had exact Registers or records of their genealogies, so that, if they

they had had any colour for it, they would ſure have denyed him to have been the Son of *David*. There was reaſoning concerning him when he was with them, *Joh*. 7. and I do believe, part of it was about the generation of which he came. And this was ſo commonly knowne, that the blind man that ſat by the way ſide could cry out, *Jeſus thou Sonne of David, have mercy on me; thou Sonne of David, have mercy on me*, Luke 18. 38, 39. It was ſo common, that he came from the loins of his Father *David* according to the fleſh, that it was not ſo much as once queſtioned. And when *Herod* demanded (*Mat*. 2. 4, 5, 6.) of the chiefe Prieſts and Scribes of the people where Chriſt ſhould be borne, *they ſaid unto him in Bethlehem of Judea: for thus it is written by the Prophet, And thou Bethlehem in the land of Judea, art not the leaſt among the Princes of Judah, for out of thee ſhall come a Governour that ſhall rule*

my

my people Israel : (For out of thee) Mark that; if *Mary* had not been of *Judah*, Christ had not come out of *Judah*. But Christ came out of *Judah*, therefore *Mary* is also a daughter of *Judah*. and this is evident, as saith the Scripture, *for our Lord sprang out of Judah*, Heb. 7. 14.

Againe, when Christ the Saviour was to come into the world, at that time the Scepter was to depart from *Judah*, according to the propheſie of *Jacob*. *The Scepter ſhall not depart from Judah, nor a Lawgiver from betweene his feet until Shiloh come*, Gen. 49. 10.

Now the Scepter was then departed from thoſe that were Jews by nature, and alſo the lawgiver, and *Herod* who was a ſtranger, and not of *Judea*, was King over them, as *Cæſars* Deputy; and *Cæſar Auguſtus* impoſed lawes on them.

The ſtuborn Jews alſo confeſſed the Scepter to be departed,

ted when before *Pontius Pilate* a Romane governour of *Judea*, they cryed out against Christ: *We have no King but Cæsar*, Joh. 19. 15.

Nay further, the Jewes from that day to this have beene without a king of their owne nation to governe them; they never had the Scepter swayed since by any of themselves, but have been a scattered despised people, and have been as it were liable to all dangers, and for a long time driven out from their countrey, and scattered over all the Nations of the earth, as was propheti'd concerning them, *Jer.* 24. 9. *Zek.* 5. 14, 15. And yet these poor souls are so horribly deluded by the devil, that though they see these things come to passe, yet they will not believe. And one reason among many, of their being thus deluded, is this, they say that the word *Scepter* in that 49. of *Gen.* is not meant of a Kingly

Kingly Government, but the meaning is (say they) a rod, or persecutions shall not depart from *Judah*, till Shiloh come. Now they doe most grosly mistake that place; for though I am not skilled in the Hebrew tongue, yet through grace, I am enlightned into the Scriptures, whereby I find that the meaning is not persecutions, nor the rod of afflictions, but a Governour or Scepter of the Kingdome shall not depart from *Judah* till Shiloh come. And that this is the meaning of the place, weigh but the very next words of the same *verse*, and you will find it to be the Scepter of a King that is meant: for he addeth *nor a Lawgiver from between his feet.* Marke it, The Scepter, nor a Lawgiver; the Legislative power depending on the Scepter of the Kingdom shall not depart from *Judah* untill Shiloh come. According to that Scripture, written in

Isa.

Isa. 7. 16. *For before the Child shall know to refuse the evill and chuse the good, the land which thou abhorrest shall be forsaken of both her Kings*: which Scripture hath been fulfilled, from that same time.

But a word to the Jews exposition of the Scepter to be a rod, or persecutions, saying, that persecutions shall not depart from *Judah* till Shiloh come. This cannot be the meaning of the place; for the Jews have had rest oftentimes, and that before Shiloh did come; at one time *they had rest fourscore years*, Judges 3. 30. againe, *And the land had rest from warre*, Josh. 14, 15. And againe, & *the Lord gave them rest round about according to all that he sware unto their fathers, and there stood not up a man of all their enemies before them*, Jos. 21. 44. Jos. 22. 4. 23. 1. *And the land had rest forty years*, *Jud.* 3. 11. There was rest many a time from persecution and from

from the rod, th ugh it we
but for a ſeaſon, but the Sce
ter, or Kingdome, did no
depart from *Judah*, and a law
giver from between his feet til
Shiloh came.

Againe, to prove that Jeſ
is the Chriſt, it is cleer from the
hand of God againſt the Jew
for putting him to death:
What was the reaſon why they
did put him to death but this,
he did ſay that he was the
Chriſt the Sonne of God? *Luke*
22. 70. *Then ſaid they all, Art*
thou the Sonne of God? And he
ſaid, ye ſay that I am: that is,*
I am he as you ſay, I am the ſon
of God, Yea the only begotten
Son of the Father, and I was
with him before the world was.

* Joh. 9. 37.

Joh. 17. 5.

Now the Jews did put him to
death for his thus owning his
own, That is, for not denying
of his Sonſhip, but making
himſelf equal with God; there-
fore did they put him to death,
Joh. 19. 7.

Now God did, and doth

moſt

most miserarably plague them to this very day for their crucifying of him; But I say, Had he not been the Christ of God, Gods Son, he would not have laid sin to their charge, for crucifying him; but rather have praised them for their zeale, and for taking him out of the way, who did rob God of his honour, in that he made himselfe equal with God, and was not. He would have praised them for doing the thing that was right, as he did *Phinehas* the son of *Eleazar*, for executing judgement in his time, on the adulterer and adulteresse, *Numb.* 25. 8.

But in that he said he was the Sonne of God, and accounted it no robbery so to call himself, *Phil.* 2. And seeing that they did put him to death, because he said he was the Son of God; And in that God doth so severely charge them with, and punish them for their sin in

putting

putting him to death, for saying that he was the son of God, it is evident that he was and is the sonne of God, and that Saviour that should come into the world. For his blood hath been upon them to this very day for their hurt, according to their desire, *Mat.* 27. 25.

Againe, Jesus himselfe doth in his day hold forth that he is the Christ, where he saith, the time is fulfilled and the Kingdome of heaven is at hand, *Mar.* 1. 15. What time is this that Jesus speaks of? Surely, it is that of *Daniels* Seventy weeks, spoken of in *Chap.* 9. 24. where he saith Seventy weeks are determined upon thy people to finish transgression, and to make an end of sin, and to make reconciliation or satisfaction, for iniquity, and to bring in everlasting righteousnes, and to anoint the most holy: this time that here *Daniel* speakes of, is it that Christ saith hath an end

and

and the argument that he brings to perſwade them to believe the Goſpel, is this, the Kingdome of God is at hand, (according as was prpheſied of it by *Daniel*) repent, and believe the Goſpel. Repent, and believe that this is the Goſpel; And that this is the truth of God, Conſider, that *Daniel* had a revelation of theſe daies from the Angel of God, and alſo the time in which it ſhould be accompliſhed: Namely, Seventy weekes was the determined time of the Meſſias his comming, from the time when the Angel ſpake theſe words to *Daniel*: Seventy weekes, that is about 490 years, if you reckon every day in the ſaid twenty weekes for a yeare, a day for a yeare: a day for a yeare; for ſo is the holy Spirits way ſometime to reckon dayes, *Ezek.* 4. 6. and this the Jews were convinced of, when Chriſt ſaith to them, *ye Hypocrites, ye can diſ-*

cerne

e rne the face of the skie, but can you not discerne the Signes of the times? Mat. 16. 3. Do you not see that those things that are spoken of as forerunners of my comming, are accomplished? Do you not see that the Scepter is departed from *Judah*? Do you not see the time that *Daniel* spake of is accomplished also? *There shall no Signe be given you but the sign of the Prophet Jonah*; O ye hypocritical generation, *ver.* 4.

Another argument to prove that Jesus is the Christ, is this, By his power, the blind see, the lame walke, the deaf hear, the dumbe speak, the dead are raised up, the divels are dispossessed. In *Esay* 35 *ver.* 4. it is thus prophesied of him. *Behold, your God will come with a vengeance; even God with a recompence, he will come and save you.* But how shall we know when he is come? Why, *then the eyes of the blind shall be opened, and*

the

the eares of the deafe shall be unstopped, then shall the lame man leape as an hart, and the tongue of the dumbe shall sing, for in the wildernesse shall waters breake forth, and streames in the desart, v. 5. 6. Now when *John* would know whether he were the Christ or no, Jesus sends him this very answer, *Go and tell John* (saith he) *what you hear and see, The blind receive their sight, and the lame walke, the Lepers are cleansed, the deaf hear, the dead are raised, and the poor have the Gospel preached unto them*, Mat. 11. 3 4. 5.

Another Argument that doth prove this Jesus to be the Christ is this, namely, he to whom it was revealed that he should see him, though he waited long for him. So soone as ever he did but see that sweet Babe that was borne of the Virgin *Mary*, he cryed out, *Lord, now lettest thou thy servant depart in peace according to thy word: for mine*

eyes

eyes have ſeene thy Salvation, which thou haſt prepared before all people, as it is in *Luke* 2. 26, 27, 28, 29, 30, 31. The Propheteſſe *Anna* alſo ſo ſoone as ſhee had ſeen him, *gave thanks to the Lord, and ſpake of him to all thoſe that waited for redemption in Iſrael*, ver. 36, 37, 38.

Another Argument is the ſigne of the Prophet *Jonah*. He, even *Jonah*, was three dayes and three nights in the whales belly, *Jonah* 1. 17. And Jeſus makes this very thing an argument to the Jews that he was the true Meſſias, where he ſaith, *A wicked and adulterous generation ſeeketh after a ſigne*, that is, they would have me to ſhew them a ſigne to prove, that I am the Saviour, & *there ſhall no ſigne be given to them, but the ſign of the prophet Jonah. For as Jonah was Three dayes and three nights in the whales belly, ſo ſhall the Son of Man be three dayes and three nights in the heart of the earth*,

Mat.

Mat. 12. 39, 40. And this, the Apostle makes mention of to be accomplished, where he saith, The Jews *slew Jesus, and hanged him on a tree*, Act. 10. 39. *and laid him in a Sepulchre*, Mat. 27. *But God raised him up the third day, & shewed him openly*, Acts 10. 40.

Another Scripture argument to prove that Jesus is the Christ, is this, that there was not one of his bones broken, which thing was foretold and typed out by the paschal Lambe, where he saith, *thou shalt not leave any of it until the morning, nor break a bone of him*, Exod. 12. 46. Numb. 9. 12. which thing was fulfilled in the Sonne of the Virgin, (though contrary to the customes of this Nation) as it is written, *Then came the Souldiers and brake the legs of the first, and of the other that was crucified with him. But when they came to Jesus and saw that he was dead already, they brake not his legs*, Joh. 19. 31, 32.

That

That the Scripture should be fulfilled, a bone of him shall not be broken, ver. 36.

Another Scripture demonstration is, in that they did fulfil the saying that was written, *They parted my rayment among them, and for my vesture they did cast lots.* Psal. 22. 18. But this was also fulfilled in Jesus, as it is written: *Then the Souldiers, when they had crucified Jesus, took his garments, and made four parts, to every Souldier a part, and also his coat. Now the coat was without seame; They said therefore among themselves, let us not rent it, but let us cast lots whose it shall be; that the Scripture might be fulfilled, which saith, They parted my rayment among them, and for my vesture they did cast lots*, John 19. 23, 24.

Againe, the Scripture saith, they shall look on me whom they have pierced, Zach. 12. 10. But the Souldier thrust a spear into his side, *that it might be fulfilled*

fulfilled which was written, They shall look on him whom they have pierced, Joh. 19, 34, 35, 36, 37.

Now then, seeing this is the truth of God that Jesus that was borne of the Virgin is the Christ of God; how horribly are those deceived who look on Jesus the son of Mary, to be but a shadow or type, of something that was afterward to be revealed; whereas the *Scriptures* most lively hold him forth to be the Christ of God, and not a shadow of a spirit, or of a body afterwards to be revealed, but himself was the very substance of all things that did any way type out Christ to come; and when he was indeed come, then was an end put to the law for righteousness, or justification to every one that believeth; *Christ is the end of the law for righteousness to every one that believeth*, as it is written, *Rom.* 10. 4. That is, he was the end of the ceremonial law, and of

A believer hath no law to fulfill for justification; only believe on what the man Christ Jesus hath done and be saved.

that commonly called the moral law, the substance of which is laid down, *Exod.* 20. from the first to the 17 *verse*, though that law, as handed out by Christ, still remaines of great use to all believers, which they are bound to keepe for sanctification, as Christ saith, *Mat.* 5. 19. *verse*, to the end of the *Chapter*. But Christ Jesus hath obtained everlasting righteousnes, having fulfilled all the law of God in the body of his flesh wherein he also suffered on the Crosse without the gates, and doth impute this righteousnes to poor man, having accomplished it for him in the body of his flesh, which he took of the Virgin, *Gal.* 4. 4 God sent forth his son made of a woman *a*, made under the law, that is, to obey it, and to bear the curse of it, being made a Curse for us, *Gal.* 3. 13. to redeem them that were under the law, That is to redeem such as were ordained to life eter-

a That is, borne of the virgin.

nal

nal, from the curſe of the law. And this he did by his birth, being made or borne of a woman; by his obedience, yea, by his perfect obedience he became the Author of eternal ſalvation to all them that obey him, *Heb.* 5. 8, 9. and by his doing and ſuffering, did compleatly ſatisfy the law and the juſtice of God, and bring in that glorious and everlaſting ſalvation, without which we had all eternally been undone, and that without remedy; for without ſhedding of his blood there was no remiſſion.

See *Heb.* 9. 22. and Compare it with *Heb.* 8. v. 3., where he ſaith it is of neceſſity that this man hath ſomwhat alſo to offer, which man was Jeſus, *chap.* 7. 22.

Secondly, ſeeing Jeſus Chriſt, the ſon of the virgin *Mary*, was and is the Chriſt of God: and that Salvation came in alone by him, for there is ſalvation in no other, *Acts* 4. 12. then how are they deceived, that think to obtain ſalvation by following the Convictions of the Law, which they call Chriſt (though falſely) when alas, let them fol-

low those convictions that do come from the law, and conscience set on worke by it, I say, let them follow all the Convictions that may be hinted in upon their Spirits from that law, they shall never be able to obtaine salvation by their obedience to it, *for by the law is the knowledge of sin*, Rom 3.20. And *It is not of workes least any man should boast*, as those fond Hypocrites called *Quakers* would do. And again, *If righteousnesse comes by the law, then Christ is dead in vaine*, Gal. 2.21. But *that no man is justified by the workes of the law, it is evident, for the just shall live by faith*, Gal. 3.10. Which living by faith, is to apply the Lord Jesus Christ his benefits, as birth, righteousnesse, death, blood, resurrection, ascension, and intercession, with the glorious benefits of his second comming to me, as mine, being given to

Gal. 2.10.
John. 10. 15.
Heb. 9.12
Gal. 3.10.

me

me; and for me, and thus much doth the Apoſtle ſignifie, ſaying; *The life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me*, Gal 2. 20.

Againe, Seeing Gods Chriſt which was with him before the world was, *John* 17. *ver.* 5. took upon him fleſh and blood from the Virgin *Mary*, (who was eſpouſed to *Joſeph* the Carpenter) and in that humane nature yielded himſelf an offering for ſin, (for it was the body of his fleſh by which ſin was purged, *Col.* 1. 22.) I ſay, ſeeing the ſon of God as he was in a body of fleſh, did bring in ſalvation for ſinners, and by this meanes, as I ſaid before, we are ſaved, even by faith in his blood righteouſneſs, reſurrection, &c. How are they then deceived who own Chriſt no otherwiſe then as he was before the world began, who was then

without flesh and blood (for he took that in time of the virgin, *Gal.* 4. 4. *Heb.* 2. 14.) I say, they are wickedly deluded who own him no otherwise but as he was before the world was: For in their owning of him thus and no otherwise, they do directly deny him to be come in the flesh, and are of that Antichristian party which *John* speaks of, *Joh.* 4. 3. *v. Every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that spirit of Antichrist, whereof you have heard that it should come, and even now already it is in the world.* Now because the enemy doth most notably wrest this Scripture, as they do others, to their own damnation, I shall speak something to it; and therefore, when he saith, every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, his meaning is, Every spirit that doth not confesse

feſſe that that Chriſt that was with the father before the world was, did in the appointed time of the father come into the World, took on him a body from the virgin, and was very man as well as very God, and in that body of fleſh did do and ſuffer whatſoever belonged to the ſons of men for the breach of the holy law of God, and impute his glorious righteouſneſſe which he fulfilled in that body of his fleſh, to the ſoules that ſhall believe, on what he hath done and is a doing in the ſame body. And that this is the mind of the Spirit of God, conſider, Firſt, he himſelf ſaith, handle me and ſee, for a Spirit hath not fleſh and bones, as ye ſee me have, when his diſciples had thought he had been but a ſpirit, *Luke* 24 39,40. Now that in this fleſh he died for ſins, conſider ſecondly that Scripture which ſaith, *Who his own ſelf* (that is the Chriſt that

was born of the Virgin) *did bear our sins in his own body on the tree.* See Col. 1.22. *in the body of his flesh,* saith he, *to present you holy and unblameable, & unreproveable in his sight.* Now that he arose again from the dead with the body of flesh wherewith he was crucified, consider, that forenamed Scripture, *Luke* 24. 39, 40. spoken after his resurrection.

Now that he went away with the same body from them into heaven, consider that it is said, *And he led them out as farre as Bethany, and he lift up his hands & blessed them; & it came to pass while he blessed them, he was carried from them, & carried into heaven,* Lu. 24. 50, 51. This is the meaning of those words therefore: Jesus Christ is come into the flesh, that is, Jesus Christ hath come in the flesh that he took of the Virgin, hath brought us who were enthralled to the law, the devel, and sin, to liberty; and that by his

his obedience and death. *For asmuch then as the children were partakers of flesh and blood* (saith the Scripture) *he, Christ also himself took part of the same; Wherefore? that through death he might destroy him that had the power of death, that is the devill, and deliver them who through feare of death, were all their time subject to bondage*, Heb. 2. 14, 15. *For he was delivered for our offences, and was raised again for our justification*, Rom. 4. 25. *For he*, even that man, *through the power of the eternall Spirit, did offer up himself without spot to God*; and thereby, or by that offering, *obtained eternall redemption for us*, Heb. 9. 12, 14. And therefore I say again and again, look to your selves, that you receive no Christ except Gods Christ: for he is like to be deceived that will believe every thing that calls it selfe a Christ. *For many*, saith he, *shall*

come in my name, and shall deceive many, Matth. 24. 5.

Now having spoken thus much touching the Saviour, the Lord Jesus Christ, I shal, according to the assistance of the Lord Jesus, proceed, and shall speak something of his Godhead, Birth, Death, Resurrection, Ascension, and Intercession; together with, his most glorious and personal appearing the second time, which will be to raise the dead, and bring every work to judgment, Eccles. 12. 14.

AND first *I* shall shew you that he is very God, Coeternal, and also Co-equal with his Father.

2. That by this Son of *Mary* (which is equal with his Father) the world was made.

3. That he in the fulnesse of time, was made of a woman,

made

made under the Law, to redeem them them that were (or are) under the Law; that is, was borne of a woman: And in our nature (for he made himselfe of no reputation, and took on him the forme of a servant, and was made in the likenesse of men) and in our stead he did fulfill the Law in point of Justification, *Rom.* 10. 4. and was crucified for our transgressions, 1 *Cor.* 1. 23, 24, 25. Gal. 4. 4.

4. That very body of the sonne of *Mary* which was crucified, did rise again from the dead, after he had been buried in *Josephs* Sepulchre; that he in that very body ascended up into heaven; and in that very body shall come again to these ends. 1. First to judge the quick and the dead. 2. To receive his Saints to himselfe. 3. To passe eternal condemnation on his enemies. These things in brief I shall touch upon,

upon, according to the wisedom given me. And therefore that Christ is very God, I shall first prove by plain texts of Scripture. 2. From the testimony of God, Angels, and men, witnessed by the Scriptures. 3. By several Arguments drawn from Scripture, which will prove the same clearly.

1. Then to prove it by the Scriptures; though indeed the whole Book of God's holy Scripture testifie these things plainly to be most true, yet there be some places more pregnant and pertinent to the thing then others; and therefore I shall mention some of them: As first, minde that in *Prov.* 8. *v.* 22, *&c.* and there you shall finde him spoken of under the name of *Wisedome*, the same name that is given him in 1 *Cor.* 1, 24. I say in that place of the *Prov.* above mentioned, you shall find these expres-

sions

sions from his own mouth. *The Lord possessed me in the beginning of his way before his works of old. I was set up from everlasting, from the beginning: or ever the earth was, when there was no depths, I was brought forth; while there was no fountaine abounding with water. Before the mountains were setled, before the hills, was I brought forth. While as yet he had not made the Earth, nor the fields, nor the highest places of the dust of the world. When he prepared the Heavens, I was there; when he set a compasse upon the face of the depth: when he established the clouds above; when he strengthened the fountaines of the deep: When he gave to the Sea his decree, that the waters should not pass his commandement. When he appointed the foundations of the Earth; then was I by him, as one brought up with him: And I was daily his delight, rejoycing in the habitable*

bitable parts of the Earth, and my delight was with the Sonnes of men. Also *John* 1. 1, 2. you have these words spoken of Christ, *In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God.* As also in *Heb.* 1. 2. the Apostle being about to prove the Sonne of *Mary* to be very God, saith; *He hath in these latter dayes spoken to us by his Sonne*; which sonne is the sonne of *Mary*, as in *Matth.* 3. But (saith the Apostle) *Heb.* 1. 8. to the Sonne he saith, *Thy Throne, O God, is for ever and ever, a Scepter of righteousnesse is the Scepter of thy Kingdome.* Again, in *John* 17 5 you have the words of the sonne of *Mary* for it, saying, *And now Father, glorifie thou me with thine own selfe, with the glory that I had with thee before the world was.* Again, he himself saith, before *Abraham* was, I am:

And

And again, I and my Father are one. And in *Phil.* 2. 5. the Apoſtle ſaith, *Let the ſame mind be in you which was alſo in Chriſt Jeſus; who being in the form of God, thought it no robbery to be equal with God, but made himſelfe of no reputation, and took on him the forme of a ſervant, and was made in the likeneſſe of men.* Alſo *Rev.* 2. 8. Chriſt himſelfe ſaith, *I am the firſt and the laſt, which was dead, but am alive.* And thus have I quoted ſome few Scriptures to prove that the Sonne of *Mary* is the true God.

2. I ſhall give you the teſtimony of God himſelfe touching the truth of this, *viz.* That Chriſt, the Sonne of the Virgin, is the true God. And firſt ſee *Zach.* 13. 7. and there you ſhall finde theſe words, *Awake O Sword againſt my Shepherd, and againſt the Man that is my fellow, ſaith the Lord of Hoſts.* In this place the Lord doth

doth call that *Man* his fellow, which he doth not doe to any meer creature. Again, in *Mat.* 3. 17. he calls him his beloved ſonne, ſaying, *This is my beloved Sonne in whom I am well pleaſed.* And in the foreſaid place of the *Hebrews*, *Cap.* 1. the Apoſtle advancing the Lord Jeſus, brings in this queſtion, *To which of the Angels ſaid he at any time, thou art my Sonne?* Ver. 5. *But to the Sonne he ſaith*, ver. 8. *Thy Throne, O God, is for ever and ever.* And thus farre of the teſtimony that God himſelfe hath given of the Son of *Mary*, Jeſus Chriſt.

3. The Angels do ſhew that he is God; firſt, in that they do obey him. 2. in that they worſhip him.

1. That they obey him, is clear, if we compare *Rev.* 21. 9 with *Rev* 22. 6. In the firſt of theſe places we finde, that there came one of the Angels of the ſeven vials, which had

had the seven last plagues, and talked with *John*. He came not of himselfe; for in that 22 *Cap. ver.* 6. he saith, *The Lord sent his Angel, to shew unto his servants the things that must be done.* Now, in the 16. verse you may see who this Lord God is: He saith there, *I Jesus, have sent mine Angel, to testifie these things in the Churches.* * *I am the root* (as well as) *the Offspring of* David, *and the bright and morning star.* I say this obedience of the Angels doth testifie that Jesus, which is the Sonne of *Mary*, is the true and very God; for they do obey God only. Compare Rev. 1. 8.

Secondly, The Angels doe shew that the sonne of *Mary* is the true God, in that they do not onely obey him, but worship him also: yea, they are commanded so to doe, *Heb.* 1. 6. where it is written, *When he bringeth his first begotten into the world, he* (i. e.) God saith, *And let*

let all the Angels of God worship him, viz. the ſonne of *Mary*. Now the Angels themſelves command that we worſhip none but God, *Rev.* 22. 8 9. When *John* fell down to worſhip the Angel, the Angel ſaid, *See thou doe it not, for I am thy fellow-ſervant; worſhip God*. Now, if the Angels ſhould command to worſhip God, and they themſelves ſhould worſhip him that by nature is no God, they ſhould overthrow themſelves, in commanding one thing, and doing another, and ſo loſe their own habitations, and be ſhut up in chaines of darkneſſe, to be puniſhed with everlaſting deſtruction from God himſelfe at the great day. And thus much concerning the teſtimony of Angels touching Jeſus, the Sonne of *Mary*, the Sonne of God, yea, very and true God *Iſa.* 9.6.

Now followeth *David* his teſtimony among other of the Saints

Saints, who witneſſe Jeſus the Sonne of *Mary* to be true God; and that you may finde in *Pſa.* 110. 1. where he ſaith, *The Lord ſaid unto my Lord, ſit thou on my right hand, till I make thine enemies thy footſtoole.* Alſo *Iſaiah* in the 9. *Chap. verſe* 6. ſaith, *For unto us a Childe is borne, unto us a Sonne is given, and the government ſhall be upon his ſhoulders, and his name ſhall be called Wonderfull, Councellor, the mighty God, the everlaſting Father, the Prince of peace. Of the increaſe of his government and peace there ſhall be no end, upon the Throne of* David (which is not, nor never was the heart of any believer) *and upon his Kingdome to order it, and to eſtabliſh it with judgment and juſtice, from henceforth even for ever. The zeale of the Lord of Hoſts will doe this.* Again, ſee *Peters* teſtimony of this ſonne of *Mary*; When Jeſus asked his Diſciples, Whom ſay ye

that

that I am? *Peter*, as the mouth of the reſt, ſaid, Thou art Chriſt, the ſonne of the living God, *Matth.* 16.16. Alſo when *Thomas*, one of Chriſts diſciples, would not be perſwaded by the others that they had ſeen the Lord, except he did alſo ſee in his hands the print of the Nailes, and put his fingers into the prin of the Nails, and thruſt his hand into his ſide, he would not believe. Saith the ſonne of *Mary*, Reach hither thy fingers, and behold my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe but believing; and then *Thomas* breaks out with a mighty faith, and a glorious teſtimony for his Maſter, and ſaith, *My Lord, and my God*, *John* 20. 27,28. Again, ſee *Pauls* teſtimony of him, *Rom.* 9. where, ſpeaking of the ſonne of *Mary*, he ſaith, *That Chriſt came of the Fathers, who is over all, God*

Bleſſed

bleſſed for ever, amen. And the Apoſtle *John* doth alſo witneſs as much, 1 *John* 5. 20. where ſpeaking of Jeſus Chriſt, he ſaith on this wiſe, *And we know that the Sonne of God is come, and hath given us an underſtanding, that we might know him that is true, and we are in him that is true* (Who is that? why, ſaith *John*) *even in his Sonne Jeſus Chriſt.* Who is he? Why, *This is the true God, and eternal life.*

I could here alſo bring in the teſtimony of the very Devils themſelves, as *Luke* 4. 41. *Luke* 8. 28. where he is by them acknowledged to be the *Son* of the living God: But it is needleſſe ſo to doe, for we have plainly proved it already.

Now followeth the ſeveral Scripture-arguments, which will prove that Jeſus the ſon of *Mary* is very God.

And Firſt, There is none but he that is the true God, can ſatiſ-

satisfie the justice of the true God for the breach of his holy Law: But if you compare *Isa.* 53. 6. with *Matth.* 3. 17. you shall finde, that Jesus the sonne of *Mary* did give God a full and compleat satisfaction for the breach of his holy Law; therefore Jesus the son of *Mary* must needs be the great and true God.

Secondly, He that hath power of his own to lay down his life, and hath power of his own to take it up again, must needs be the true God; but this did Jesus the sonne of *Mary* the Virgin; therefore he must needs be the true God, *Joh.* 10. 8. *Rom.* 1. 4.

If all the Quakers and Ranters in the world, were but under the guilt of one sinful thought,

Thirdly, There was never any able to bear the sins of all the believers in the world, that ever were, now are, or hereafter shall be, but the true God. But Jesus, the sonne of the Virgin *Mary*, did bear them all in his own body on the tree,

1 *Pet.*

1 *Pet.* 2:24. *Isa.* 53 6. Therefore Jesus the ſonne of *Mary* muſt needs be true God as well as man.

it would make them to cry out with *Cain* my puniſhment is greater then I can bear, *Gen.* 4. 13.

Fourthly, There was never any meer man able, by his own power, to overcome the Devil in all his temptations, but he that is alſo the true God (for *Adam* in his ſtate of innocency was overcome by them, and fell under them:) But Jeſus the ſonne of the Virgin did overcome them all by his own power; there ore (ſee *Gen.* 3. 15. *Isa.* 51.9. *Isa.* 63.5. *Matth.* 4. *Luke* 4.) he is very God as well as very man.

Fifthly, There was never any that did call himſelfe the true God (and was not) which did pleaſe God in ſo doing. But Jeſus the ſonne of *Mary* did call himſelfe the true God, or account himſelfe equal with God (which is all one) yet God was well pleaſed with him, *Phil.* 2. 6, 7. *John* 8. 29.

Mat. 3. 17.

And

And therefore Jesus the sonne of *Mary* must needs be true God as well as man.

Sixthly, There was never any that had all power in heaven and in earth, but the true God. Jesus the sonne of the Virgin *Mary*, who was espoused to *Joseph*, hath all power in Heaven and in Earth in his own hand. Therefore, *Matth.* 28. 18. he is the true and great God.

Seventhly, There was never any able to keep poor souls from falling from God, saving he that is that is the true God. Jesus the sonne of *Mary* did and doth this, *John* 10. 27, 28, 29, 30. *John* 17. 12. Therefore, &c.

Eighthly, Never could any justly call himselfe the first and the last, except the true God nor truly (as the Lord did say) *I am*. But these did Jesus the sonne of *Mary*, *Rev.* 1. 1. compared with *v.* 17, 18. *Rev.* 2. 8 and

and *Joh.* 8 58. Therefore Jesus must needs be true God as well as man.

9. Never was there any that could absolutely forgive sinnes but God, *Mar.* 2 7 *Luke* 5. 21. But Jesus the sonne of the Virgin *Mary*, can forgive sinnes, *Luk.* 5. 20. *Mar.* 2 5. Therefore Jesus the son of *Mary* must needs be true God as well as man.

Tenthly, The Scriptures never call any the true and living God; but he that is the true God. The Scriptures call Jesus, the sonne of the Virgin, the true God, *Isa.* 9 6 1 *John* 5 20. Therefore he is the true and great God.

11. He that made all things, whether they be visible or invisible; whether they be Thrones or Dominions, or Principalities, or Powers, must needs be the true God But Jesus the son of the Virgin *Mary* did make all these, *Col.* 1. 14. to the 18. *John* 1. to v. 16. *Heb.* 1, 2, 3.

And therefore he is the true God as well as man.

12. The blood of a meer finite creature could never obtain eternal redemption for sinners. But the blood of Jesus, the sonne of the Virgin *Mary*, hath obtained eternal redemption for sinners, *Eph.* 1. 7. *Heb.* 9. 12, 14. *Heb.* 10. 19, 20. Therefore the blood of the sonne of the Virgin must needs be the blood of *God*. And so the Apostle calleth it, saying to the Pastours of the Churches, *Feed the Church of God, which he hath purchased with his own blood*, *Acts* 20. 28. 1 *John* 3. 16.

Rom. 3. 25.
Rom 5. 9.
Heb 9. 12.

13. Never was there any that could overcome death in his own power, but the true God *Hos.* 13. 14. Jesus the sonne of the Virgin *Mary* did overcome death by himselfe, *Heb.* 2. 14. Therefore, &c.

1 Tim. 1. 10.
Heb. 1. 2,

14. He that searcheth the hearts, and knoweth the thoughts of men, must needs be

the true God, *Jer.* 17. 10. But Jesus the sonne of the Virgin doth, *Luke* 5. 22. *Luke* 9. 47. *John* 2. 24, 25. Therefore, &c.

15. He that by his own power commandeth the raging Sea, must needs be the true God, *Job* 38. 10, 11. *Prov.* 8. 29. But this did Jesus the sonne of *Mary*, *Mark* 4. 39, 41. *Luke* 8. 24. Therefore, &c.

16. He that is the wisedom, power, and glory of God, must needs be the true God. But Jesus the sonne of the Virgin is all these, as 1 *Cor.* 1. 23, 24. *Heb.* 1. 1, 2, 3. Therefore Jesus the son of the Virgin must needs be true God as well as man.

The next thing that I am to pro
is this; Namely, That by t
Jesus Christ, the Sonne of
Virgin, the World was mad
And here I shall be brief, h
ving touched on it alrea
Only I shall lay down some
the Scriptures, that hold for
this to be a truth, and so
to the next things that I
tend to speak of.

AND therefore in the
place, see *Heb.* 1.1,2. wh
the Apostle is speaking of
Sonne of God, which Son
was borne of the Virgin M
according to these Scriptu
mentioned before, *Matth.*
18, to 23. *Luke* 2. *Matth.* 3
where God himself saith, T
is my beloved Sonne, &c. T
Sonne of God, saith the A

ſtle, by whom God hath ſpoken to us, by him alſo he made the Worlds. And *Col.* 1. the Apoſtle ſpeaking of the deliverance of the Saints, ſaith, *Who hath delivered you from the power of darkneſſe, and tranſlated you into the Kingdome of his dear Sonne, in whom we have Redemption through his blood, even the forgiveneſſe of ſinnes.* And is that all? No, but *He is* (alſo) *the image of the inviſible God*, ver. 15. *The firſt born of every Creature.* And in *ver.* 16, 17. *By him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by him and for him. And he is before all things, and by him all things conſiſt.* Alſo *Heb.* 1. 10. it is thus written of this Sonne of God, Chriſt Jeſus the ſonne of *Mary*, *And thou Lord in the beginning haſt laid the foundati-*

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ons of the Earth, and the Heavens are the work of thy hands. And again, *Joh.* 1. and the first nine verses, the Evangelist or Apostle, speaking of the Son, saith, *In the beginning was the Word*, which Word was the Son, *Rev.* 19. 12, 13. This Word or Son was with God, and the Word was God. All things were made by him, and without him was not any thing made that was made. *In him was life, and the life was the light of men; And the light shined in the darkness, and the darkness comprehended it not.* But in the ninth verse of this first Chapter of *Joh.* it is written, *That was the true light, which lighteth every one that cometh into the world.* Now seeing the Lord hath brought me thus farre; and because the *Quakers* by wresting this Scripture, do not onely split themselves upon it, but endeavor also to split others, I shall therefore,

before

before I proceed any further speak a few words to it; and they are these that follow.

The Apostle in these nine first Verses, or most of them, is speaking of the Divinity, or Godhead of the Sonne of *Mary*, and shewing that he made the World: Now in this ninth verse he speaketh of Man as he is in his comming into the world, and not as he is a regenerate person. Now every man, as he comes into the world, receives a light from Christ as he is God, which light is the Conscience, that some call Christ, though fallly. This Light, or Conscience, will shew a man that there is a God, and that this God is Eternal, *Rom.* 1.20. This light doth discover this Eternal God, by his works in the world; for saith the Scripture before named, *The invisible things of him* (meaning God) *from the Creation of the world are clearly seen,*

being understood by the things that are made; even his eternal power and Godhead. This light also will reprove of sinne, or convince of, and make manifest sins against the Law of this Eternal God: So, that man, before he is regenerate, is able by that light to know that sins against the Law, are sins against God, as is manifested in the unconverted Pharisees, who, (as Christ told them) had neither the love of God, nor the word of God abiding in them, *John* 5. 38, 42. yet knew sins against the Law to be sins; for they were offended at a woman for committing adultery, which act was forbidden, *Mat.* 5. 27, 28. by the Law; and tis said also, they were convicted of sinne by their own consciences, *John* 8. 7, 8, 9, 10.

Again, the Apostle writing to the *Corinthians*, and admonishing them to walk orderly, 1 *Cor.* 11. 14. turnes them

them to nature it selfe, saying, *Doth not even Nature it self teach you &c.* This Light surely is that wherewith Christ as he is God, hath enlightned every man that commeth into the world, which doth convince of sins against the law of God. Therefore, as the Apostle saith, *Rom.* 1. 20 *They are left without excuse.* That is, they have their own conscience that doth shew them there is a God; and that this God is to be served and obeyed: and the neglect of this will be sure to damn them, though the obedience to the Law will not save them, because they are not able to make a full recompence to God for the sins that are past; neither are they able for the time to come, to yield a full, continual, and compleat obedience to the law of this Almighty, Infinite, and Eternal God. For as many as are of the [illegible] of the law [illegible]

for it is written, *Curſed is every one that continueth not in all things that are written in the book of the Law to doe them.* * *But that no man is juſtified by the works of the law, it is evident: For the juſt ſhall live by faith*, Gal. 3. 10, 11.

* If works would do it, what need is there of Faith? But it is evident that works will not ſave, becauſe there muſt be faith in the blood of Jeſus the Son of Mary.

But now, though Chriſt, as he is God, doth give a light to every one that cometh into the world, which light is the conſcience (as they themſelves confeſſe) yet it doth not therefore follow that this conſcience is the ſpirit of Chriſt, or the work of grace, wrought in the heart of any man whatſoever; for every one hath conſcience, yet every one hath not the ſpirit of Chriſt: For *Jude* ſpeaks of a company of men in his days, who had not the ſpirit of Chriſt, *Jude* 19. *Theſe be they who ſeparate themſelves*, (ſaith he) *ſenſual, having not the ſpirit.* Yea, Heathens, Turks, Jewes, Pagans, Atheiſts, have

that

that alſo that doth convince of ſinne, and yet are ſo farre from having the ſpirit of Chriſt in them, that it is their great delight to ſerve their luſts, this world, their ſinnes; whereas the Apoſtle ſaith plainly, *If Chriſt be in you, the body is dead becauſe of ſinne, but the ſpirit is life for righteouſneſſe ſake.* So that thoſe who are alive to their ſinnes, have not the ſpirit of Chriſt. Nay, let me tell you, the very Devils themſelves, who were thrown from their firſt ſtate for ſinne, 2 *Pet.* 2.4. have ſuch a taſte of their horrible ſins, that when they did but ſuppoſe that Jeſus was come to put an end to their tyrannical dealing with the world, and to bring them to judgement for their ſinnes (to which they know they ſhall be brought) it made them cry out, *Art thou come to torment us before the time?* *James* doth alſo ſignifie thus much to

Rom.8.10

Jude 6.

Mat.8.26.

us, where he ſaith, *The Devils alſo beleive and tremble*, James 2. 19. Which beliefe of theirs is not a believing in Chriſt to ſave them; for they know he did not take hold on their Nature, *Heb.* 2. but they do beleeve that Chriſt will come to their everlaſting torment; and the belief of this doth make theſe proud Spirits to tremble.

Again, Man at his coming into the world hath this conſcience given him; which doth convince of ſinne, *John* 3. 9. *John* 8. 9. yet man as he commeth into the world, hath not the ſpirit of Chriſt in him; for that muſt be received afterward, by the preaching of the word, which is preached by the Miniſters and ſervants of Jeſus Chriſt. This is Gods uſual way to communicate of his ſpirit into the hearts of his Elect; and this is clear in ſo many words, where

Peter

(*Peter* preaching to a certaine number, the Scripture saith, *While Peter yet spake these words, the holy Ghost, or holy Spirit, fell on all those that heard the Word*, And again, in *Galat.* 3. *verse* 2. & 5. compared together, *Received ye the spirit by the works of the Law* (saith the Apostle) *or by the hearing of Faith? or the Gospel, which is the word of faith preached by us?* Which Spirit, as Christ saith, the world cannot receive, because it seeth him not, neither knoweth him, though his children shall have fellowship with him, to the great comfort of their owne souls, *John* 14. 16, 17.

But now, this mercilesse butcherer of men, the Devil, that he might be sure to make the soule fall short of glory, if possible, endeavours to perswade the soule, that its state is good; that it hath the spirit of Christ in it; and for a proofe of the same, saith he, turne thy mind inward,

inward, and listen within, and see if there be not that within thee that doth convince of sin. Now the poor soule, finding this to be so, all on haste (if it be willing to professe) through ignorance of the Gospel, clapps in with these motions of its own conscience, which doth command to abstain from this evil, and to practice that good; which if neglected, will accuse and torment for the same neglect of others, (*Rom.*2.15) both now and hereafter.

Now the soule seeing that there is something within that convinceth of sinne, doth all on a sudden close with that, supposing it is the spirit of Christ, and so through this mistake is carried away with the teachings and convictions of its owne Conscience (being misinformed by the Devil) unto the works of the law; under which, though it work all its dayes, and labour with might and

and maine, yet it never will be able to appeaſe the wrath of God, nor get from under the curſe of the Law, nor get from under the guilt of one ſinful thought the right way, which is to be done by believing what another man hath done by himſelfe, *Heb.* 1. 2, 3. Rom. 5. 15 without us on the croſſe, without the gates of *Jeruſalem*. See for this, 1 *Pet.* 2. 24. *Heb.* 13. 12. The one ſaith he bare our ſins in his own body on the tree; the other ſaith it was done without the gate.

And thus the poor ſoule is moſt horribly carried away headlong, and thrown down violently under the curſe of the Law, under which it is held all its dayes, if God of his meer mercy prevent not; and at the end of its life doth fall into the very belly of Hell.

Again, that the Devil might be ſure to carry on his deſign, he now begins to counterfeit

the

the work of grace: Here he is very subtil, and doth transforme himselfe into an Angel of light, 2 *Cor.* 11. 14. Now he makes the soule beleeve that he is its friend, and that he is a Gospel-Minister; and if the soule will but be led by what shall be made known unto it by the light (or conscience) within, it shall not need to fear, but it shall do well.

Now he counterfeits the new Birth, perswading them that it is wrought by following the light that they brought into the world with them. Now he begins also to make them run through difficulties; and now like *Baals* Priests, they must lance themselves with knives, &c. Now they must wear no hatbands; now they must live with bread and water; now they must give heed to seducing spirits, and doctrines of Devils, which bids them abstaine from marriage, and commands them

them to abſtain from meates, which God hath created to be received with thankſgiving, of them which love and know the truth, as in 1 *Tim.* 4. 1, 2, 3. Now they muſt not ſpeak, except their ſpirit moves them, (I doe not ſay the ſpirit of Chriſt) though when it moves, they will ſpeak ſuch ſad blaſphemies, and vent ſuch horrible Doctrines, that it makes me wonder to ſee the patience of God, in that he doth not command, either the ground to open her mouth, and ſwallow them up, or elſe ſuffer the Devil to fetch them away alive, to the aſtoniſhment of the whole world.

Object. *But you will ſay, Doth not the Scripture ſay that it is the ſpirit of Chriſt that doth make manifeſt or convince of ſin?* John 16.8.

Anſw. Yes, it doth ſo. But for the better underſtanding of this place, I ſhall lay downe this,

this; namely, That there are two things spoken of in the Scriptures, which doe manifest sin, or convince of sin.

First, the Law, as saith the Apostle, *Rom.* 3. 20. *Therefore by the deeds of the Law shall no flesh be justified in his sight*, viz. Gods sight: *For by the Law is the knowledge of sin.*

2. The Spirit of Christ doth make manifest, or reprove of sinne, as it is written, *John* 16. 8.9. *And when he* (the Spirit) *is come, he will reprove the world of sinne, of righteousnesse, and of judgement; of sin, because they believe not on me*, saith the Son of *Mary*, which is Christ.

Now, the Law doth sometimes by its own power manifest sin without the spirit of Christ; as in the case of *Judas*, who was convinced of the sin of murther, which made made him cry out, *I have sinned*; yet at that time he was so farre from having the spirit

Mat. 27. 3, 4, 5. He hanged himselfe immediately after.

of

of Christ in him, that he was most violently possessed of the Devil, *Luke* 22. 3,4.

Again, Sometimes the spirit of Christ takes the Law, and doth effectually convince of sin, of righteousnesse, and judgment to come.

Quær. *But you will say, How should I know whether I am convinced by the Law alone, or that the Law is set home effectually by the Spirit of the Lord Jesus upon my Conscience?*

Answ. Unto this I answer. First, when the Law doth convince by its own power, without the help of the spirit of Christ, it doth only convince of sins against the Law; as of swearing, lying, stealing, murdering, adultery, covetousnes, and the like. I say it doth only make manifest sins against the Law, pronouncing an horrible curse * against thee, if thou fulfill it not, and so leaves thee; but it gives thee no strength to fulfill

* Gal. 3. 10

fulfill it compleatly, and continually, (which thou must do, if thou wilt be saved thereby) Now thy own strength being insufficient for these things, having lost it in *Adam*, thou art a breaker of the Law. Here the Law finds thee in the Sins, and condemns thee for thy sins: but gives thee no power to come wholly out of them: neither doth it shew thee thy right Saviour, to save thee from them * (which is the son of the Virgin *Mary*, the Man Christ Jesus) *but commands thee upon pain of eternal damnation to continue in all things that are written in the book of the Law to do them*, *Gal.* 3. 10. And therefore if thou hast been convinced of no other Sins, but what are against the Law, for all thy convictions and horrour of Conscience, thou mayest be but a Natural man at the best, *and so under the curse*, *Gal.* 3. 10.

* For a proof here of take the carriage of the Pharisees towards our Saviour, who while they trusted in *Moses*, crucified Jesus, 1 Cor. 2. 8.

Objection But, perhaps thou wilt say, I am not only convinced of my sins

ſins againſt the law, but I have alſo ſome power againſt my ſins ſo that I do in ſome conſiderable meaſure, abſtain from thoſe things that are forbidden in the Law.

This thou mayeſt have, and do, as thou thinkeſt perfectly, as thoſe blinde Phariſes called *Quakers*, do think that they alſo do, and yet be but a natural man: And therefore I pray conſider that place in *Rom.* 2. 14. the Apoſtle there ſpeaks on this wiſe, concerning the Gentiles obedience to the law, *For when the Gentiles which have not the law, do by Nature the things contained in the law, theſe having not the law are a law unto themſelves; which ſhew the work of the Law written in their hearts.* Which work of the law, Chriſt as he is God, hath enlightned every one withall, that cometh into the world, *Joh.* 1.19. which as the *Quakers* ſay, doth convince of Sin, yet of no other than

than ſins againſt the Law: and therefore muſt needs be all one light, or law; for *the law is light*, Prov. 6. 23. and gives *the knowledge of Sin*, Rom. 3. 20. And therefore as I ſaid before, ſo ſay I now again, If thy convictions are no other then for the ſins againſt the Law, though thy obedience be the ſtricteſt that ever was wrought by any man (except the Lord Jeſus, the ſon of *Mary*) thou art at the beſt but under the Law, and ſo conſequently under the Curſe, and under the wrath of God, *Gal.* 3. 10. *Joh.* 3. 36. whether thou believeſt it or not.

Anſw. 2. But now the ſecond thing, how thou ſhouldeſt know, whether the Spirit of Chriſt doth effectually ſet home the law upon thy Conſcience, or not; And therefore to ſpeak directly to it; If the Spirit of the Lord Jeſus, the Son of God, doth ſet home the Law effectually; then the ſame Spirit of Chriſt ſhewes thee

thee more ſin then the Sinnes againſt the Law. For firſt it ſhews thee, *That all thy righteouſneſſe is but as filthy rags*, Iſa. 64. 6. Thou ſeeſt, all thy praying, meditation, hearing, reading, almes-deeds, faſting, reformation, and whatſoever elſe thou haſt done, doeſt, or canſt doe being an unbeliever, deſerves at the hands of God his curſe, and condemnation, and that for ever: And therefore thou art ſo far from truſting to it that in ſome meaſure thou even loatheſt it, and art aſhamed of it, as being a thing abominable, both in Gods ſight, and thine own. * Thou counteſt thy own performances, when at beſt, and thine own righteouſneſſe, *a bed too ſhort to ſtretch thy ſelfe upon; and a covering too narrow to wrap thy ſelfe in*, Iſa. 28. 20. Phil. 3. 8.

And theſe things thou ſeeſt not overly, or ſlightly, and as at a great diſtance, but realy, and ſeriouſly,

seriously, and the sense of them sticks close unto thee. Secondly, it shews thee that thou hast no faith in the man Christ Jesus by nature, and that though thou hadst no other sins, yet thou art in a perishing state because of unbelief, according to that 16. of *John v. 9. of Sin, because they believe not on me.* If therefore thou hast been convinced aright by the Spirit, thou hast seen that thou hadst no faith in Christ the Sonne of *Mary*, the Sonne of God, before conversion. It shews thee also, that thou canst not believe in thine owne strength, though thou wouldst never so willingly, yea, though thou wouldst give all the world (if thou hadst it) to believe, thou couldst not. In the next place It will shew thee, that if thou doest not believe in the Man Christ Jesus, And that with the faith of the *operation of God*,* thou wilt surely perish, and that without remedy. Also

Because, faith is the gift of God, *Eph.* 2. 8. *Phil.* 1. 29.

*Col. 2. 12.

it ſhews thee that if thou haſt not that righteouſneſſe, which the Man Chriſt Jeſus accomplished in his own perſon for ſinners, I ſay if thou be not clothed with that, in ſtead of thine owne, thou art gone for ever and therefore ſaith Chriſt, (ſpeaking of the Spirit) *when he is come, he ſhall reprove the world of ſin, and of righteouſneſs too*, That is, The Spirit ſhall convince men and women of the ſufficiencie, of that righteouſneſs that Chriſt in his humane nature hath fulfilled: So that they need not run to the law for righteouſneſs; *for Chriſt is the end of the law for righteouſneſſe, to every one that believeth*, Rom. 10. 4. Again, if the Spirit of Jeſus ſet eth home the Law upon thy conſcience, thou wilt freely confeſſe, that although the law curſeth, & condemneth thee for thy ſins, and gives thee no power either to fulfill it, or to come out of thy

sins: yet God is just in giving that law, And *the Law is holy, and the Commandment holy, and just, and good*, Rom. 7. 12. Lastly, it also convinceth of Judgement to come; *He* (viz. the Spirit) *shall reprove the world of Sin, of Righteousnesse*, yea, *and of Judgement too.* * Then doth the soul see, that that very Man, that was borne of the Virgin *Mary*, crucified upon the crosse without the gates of *Jerusalem*, *shall so come againe; even that same Jesus, in like manner, as he was seen to go up from his Disciples.* Yea, they that are thus convinced by the Spirit of Christ, know that God hath appointed a day, in which he will judge the world in righteousnesse by that Man whom he hath ordained, which is the Man Christ Jesus: for it is he that is ordained of God *to be the Judge of quicke and dead*, Acts 10. 42.

* Acts 24. 25.

Acts 1. 11

Act. 17. 31

And now, O man, or woman,

man, who ever thou art, that art savingly convinced by the Spirit of Christ, thou hast such an endless desire after the Lord Jesus Christ, that thou canst not be satisfied or content with any thing below the blood of the sonne of God to purge thy conscience withall; even that blood that was shed without the gates, *Heb.* 13. 12. Also thou canst not be at quiet, till thou doest see by true faith, that the righteousnesse of the son of *Mary* is imputed unto thee, and put upon thee, *Rom.* 3. 21, 22, 23. Then also thou canst not be at quiet, till thou hast power over thy lusts and corruptions, till thou hast brought them into Subjection to the Lord Jesus Christ. Then thou wilt never think that thou hast enough faith. No, thou wilt be often crying out, *Lord, give me more precious faith; Lord, more faith in thy righteousnesse, more faith in thy blood and death,* Heb. 9. 14. John 16. 5, 7. 1 Tim. 2. 5.

Heb. 7.24, 25. *more faith in thy resurrection:* And *Lord, more faith in this, that thou art now at the right hand of thy Father in thy humane Nature, making intercession for me a miserable sinner.* And then O poor Soul, if thou commest but hither, thou wilt never have an itching eare after another Gospel. Nay, thou wilt say, If a *Presbyter*, or *Anabaptist*, or *Independent* or *Ranter*, or *Quaker*, or *Papist*, or *Pope*, or *an Angel from heaven preach any other Gospel, let him be accursed*, again, and again. And this have I briefly shewed you, First, how Christ, as he is God, doth enlighten every man that comes into the world. Secondly, what this light will doe, viz. shew them that there is a God by the things that are made; and that this God must be worshipped. Thirdly, I have shewed you the difference between that light, and the Spirit of Christ the Saviour. Fourthly,

Gal. 1.8.

Rom. 1.20

ly, I have alſo ſhewed you how you ſhould know the one from the other, by their ſeveral effects. As firſt, the firſt light convinces of ſins, but of none other then ſins againſt the Law; neither doth it ſhew the ſoul a Saviour, or deliver (for that is the work of the Spirit) from the curſe vvherevvith it doth curſe it: But I ſhevved you, that vvhen the Spirit of Chriſt comes, and vvorkes effectually, it doth not only ſhevv men their ſinnes againſt the Lavv; but alſo ſhevvs them their loſt condition, if they believe not in the righteouſneſs, *blood, death, reſurrection, and interceſſion of Jeſus Chriſt the Son of Mary, the Son of God.* And thus much I thought neceſſary to be ſpoken at this time, touching the nature of Conviction.

Joh. 6. 44. Joh. 16. 24

Mat. 3 17. Heb. 1. 9.

Now in the third place.

Though I have ſpoken ſome-

thing to this thing already, namely, concerning our Lord the Saviour, yet again, in few words, through grace, I shall shew, that he was made, that is, born of a woman, and made under the Law, to redeem them that are under the Law. My meaning is *That God is our Saviour.*

And for this, see *Isa.* 45. 15. where you have these words; *Verily, thou art a God that hidest thy self, O God of Israel, the Saviour,* and ver. 21. 22. you have these words. Who hath told it from ancient times? have not I the Lord? and there is no God besides me: *a just God and a Saviour, and there is none beside me. Look unto me, and be ye saved all the ends of the earth:* Why, who art thou? for *I am God, and there is none else.* Also in *Isa.* 54. 5. *For thy maker is thine husband, the Lord of hosts is his name: and thy redeemer the holy one of Israel, the God of the*

whole

whole earth ſhall be be called. read alſo *verſ.* 6, 7, 8. of that *Chapter.* I could abundantly multiply Scriptures to prove this to be a truth, but I ſhall only mind you of two or three, and ſo paſs on. The firſt is in *Jude*, ver. 25. *To the only wiſe God our Saviour be glory*, and *Acts* 20 28. *Joh.* 3. 16. But you will ſay, How is God a Saviour of Sinners, ſeeing his eyes are ſo pure that he cannot behold iniquity, *Habak.* 1. 13. ? 1 John 5. 20. *Object.*

For anſwer hereunto. Firſt, when the fulneſſe of time was come wherein the ſalvation of Sinners ſhould be actually wrought out, *God ſent forth his Sonne*, (which Son is equal with the Father) *made of a woman, made under the Law*, (that is, he was ſubject to the power and curſe of the Law) to this end, *to redeeme them that are* or were, *under the Law*, that is, to deliver us from the Curſe of the Law being made a Curſe for us. Gal. 4. 4. Joh. 1. 1. Joh. 17. 5. Joh. 10. 30. Gal. 3. 13.

From whence take notice, that when the ſalvation of Sinners was to be actually wrought out, then God ſent forth the everlaſting ſon of his love into the world, cloathed with the humane nature, according to that in *Joh.* 1. 14. *Heb.* 2. 14. And 1 *Tim.* 3, 16. which ſaith, *God was manifeſted in the fleſh*, that is, took fleſh upon him.

2. This Sonne of God, which is equal with the Father, did in that Fleſh, which he took upon him, compleatly fulfill the whole Law: So that the Apoſtle ſaith, Chriſt is the very end of the law for righteouſneſſe to every one that believes. This righteouſneſs, which this Chriſt did accompliſh, is called *the righteouſneſſe of God*, Rom 3.22. This righteouſneſſe of God, is by the faith of Jeſus Chriſt, unto all, and upon all them that believe: my meaning is, it is imputed to ſo many as ſhall by faith lay hold on it. This is

Rom. 10.4

also part of the meaning of that speech of the Apostle: *As many as were baptized into Christ, have put on Christ.* That is, by faith have put on the righteousnesse of Christ, with the rest of that which Christ hath bestowed upon you, having accomplished it for you. This is also the meaning of the Apostle, *Col* 2. 9, 10. where he saith, *For in him* (that is, the sonne of *Mary, chap.* 1. 13 14.) *dwelleth all the fulnes of the Godhead bodily. And ye are compleat in him.* That is, in his obedience, and righteousnes. Which also the Apostle himselfe doth so hard presse after, *Phil.* 3. 6, 7, 8. saying, *Doubtlesse, I count all things but losse, for the excellency of the knowledge of Christ Jesus my Lord, which Lord* was crucified by the Jews, as it is 1 *Cor*, 2. 8. *for whom*, that is for Christ, *I have suffered the los of all things* (as well the righteousnes of the Law, in which I was blame-

Rom. 3. 22
Gal. 3. 27.

Phil. 3. 6 leſs, as all other things) *and doe count them but* dung, *that I may win Chriſt: And be found in him, not having on mine owne righteouſneſs, which is of the* Law, *but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith;* * which is unto all, and upon all them that believe. That place alſo in the ninth of *Daniel, v.* 24, 25. holdeth forth as much, where prophecying of the Meſſias, he ſaith, that it is he that came to finiſh tranſgreſſion, and to make an end of ſin, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſs. Now that the righteouſneſſe of the Sonne of *Mary* is it, mind the 26. *verſe*; where he ſaith thus, And after Threeſcore and two weeks ſhall *Meſſiah* be cut off, That is, *Chriſt ſhall be crucified.* But not for himſelf, That is, not for any ſin that he hath committed; for he committed none. Then ſurely,

*Rom. 3. 22.

it

it must be for the sins of the people. *Joh.* 11. 50. as the high Priest said, It is expedient that one man should die for the people, which man was the true Messias, *Dan.* 9 24 Which also is the Son of *Mary*, *Mat.* 1. 18, 19, 20, 21, 22. And the sonne of God, *Mat.* 3. 17. And also the true God, 1 *Joh.* 5. 20. And this Messias, this son of the virgin, this sonne of God, this tree God, did not die for himself, for he had not offended; Neither did he fulfill the Law or finish transgression, and bring in everlasting righteousnes for himself, for he had not sinned, 1 *Pet.* 2. 22. therefore it must of necessity follow, that this righteousnes of God, this everlasting righteousnesse, is imputed to all, and upon all them that believe, *Rom.* 3. 22. 2 *Cor.* 5. 19 20, 21.

But Secondly, this Messias, this Son of *Mary*, this Son of God, this true God, he was put to death for the sins that his children

dren had cõmitted, according to that saying, Herein perceive we the love of God, in that he laid
1 Joh. 3. 16. down his life for us. Also in *Acts* 20. the Apostle speaking to
Acts 20. 28. the Pastors of the Churches, saith, Feed the Church of God,
Zac. 12. 10 which he hath purchased with his own blood.

Now, I would not be mistaken. I doe not think, or say, that he died in his Divine Na-
1 Pet. 2. 24 ture, but as it is written, He in his owne body on the tree did bear our sins; which tree was the Crosse, *Col.* 2. 14. And as the Apostle saith again, Who when he had by himself purged
Heb. 1. 3. our sins, sate down on the right hand of the Majesty on high. And again, the Apostle speaking of this glorious God, saith on this wise, *Col* 1. (being be-
Col. 1. 19, 20, 21, 22. fore speaking of his Godhead) in the 19. *ver. For it pleased the Father that in him should all fulnesse dwell*; *and* (having made peace by the blood of his

his croſſe) *by him to reconcile all things to himſelfe: By him, I ſay, whether they be things in earth, or things in heaven. And you who were ſometimes alienated, and enemies in your minds by wicked works, yet now hath he reconciled.* But how? Why in *ver.* 22. he tells you, that it is *in the body of his fleſh, through death, to preſent you holy and unblameable, and unreproveable in his ſight.* That is, Chriſt, who is the true God, after that he had finiſhed all actual obedience on earth, did in the power and ſtrength of his Godhead * yield up himſelfe to the wrath of his Father, which was due to poor ſinners (and that willingly) according to that ſaying in 1 Pet. 3. 18. *Chriſt alſo hath once ſuffered for ſinners, the juſt for the unjuſt:* That is, the Son of God for poor ſinners; *that he might bring us to God, being put to death in the fleſh, but quickened in the ſpirit.*

John 19. 22, 30. Iſa. 63. 3.

* See *Heb.* 9. 14. and read that verſe with or under ſtanding.

Spirit. Again, 1 *Pet.* 4. 1. *For*
asmuch then as Christ hath suffe-
Dan. 9. 26. *red for us* (not for himself) *in*
the flesh, in his own body (which
he took of the Virgin, 1 *Pet.* 1.
Rom. 6 10 24.) *let us arm our selves with*
the same minde. That is, let
us die to sin as he did, that we
might live to God as he did,
and doth. And thus have
I briefly shewed you, 1.
That the Son of *Mary* is very
God. 2. That he made the
world. 3. That he is our Sa-
Col. 1. 22. viour, and how. 4. That he
died for sinners, and how.
Namely, not in his divine na-
ture, but in his humane, in his
own body, and in his own flesh,
redeeming his Church with his
own blood, *Acts* 20. 28. and
with his own life, 1 *John* 3. 16.
John 10. 18

We shall now passe on to
some other things (the Lord
willing) touching his Burial,
Resurrection, Ascension, In-
tercession, Second comming,
Resur-

Resurrection of the body, and Eternal Judgement.

His Burial proved.

And first, I shall prove by several Scriptures that he was buried, and so passe on. First therefore see that place, *Matt.* 27. *v.* 57. and so forward. After that Jesus the Son of God had been crucified a while, he gave up the Ghost; that is, he died: and after he had been a while dead, *Joseph* of *Arimathea* went in to *Pilate*, and begged the body of Jesus, and *Pilate* gave consent thereto. And *Joseph* took the body of Jesus, & wrapped it in clean linnen, and laid it (*viz.*) the body of Jesus in his own Tomb, and rolled a stone upon the mouth of the Sepulchre, and departed, *Matth.* 27. 57, 58, 59, 60. Also in *Luke* 24 51, 52, 53 The Apostle *Paul* also teacheth so much, 1 *Cor.* 15. 3, 4. where he saith

faith, *For I delivered unto you first of all that which I also received, how that Christ died for our sinnes according to the Scriptures. And that he was buried.* Again, in *Acts* 13 29. the Apostle speaking there of Jesus Christ, saith, *And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a Sepulchre.* And so much touching the burial of Jesus Christ the son of God.

In the next place I am to prove, That that very man, whom the Jewes did crucifie between two theeves, called Jesus Christ, did rise againe. That very man, with that very body wherewith he was crucified upon the crosse, did rise again out of the grave in which he was laid. And this I shall prove by Scriptures, by the testimony of Angels, by Christs own words after he was risen, and by the testimo-

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ny of the Apoſtles in the Scriptures. First therefore conſider, *Pſal.* 16 *v.* 10. where the Prophet ſpeaks on this wiſe of Chriſts Reſurrection; For *thou wilt not leave my ſoule in hell, neither wilt thou ſuffer thine holy one to ſee corruption.* Which words the Apoſtle *Peter* cites in *Acts* 2. from *v.* 22. to 32. alſo *Iſa.* 26.19. in the perſon of Chriſt, ſaith, *Thy dead men ſhall live, together with my dead body ſhall they riſe.* See alſo *John* 20. 15,16. where mention is made of his appearing unto *Mary Magdalen*, and he called her *Mary*, and ſhe called him Maſter; which ſignifies that he was riſen, and that ſhe knew him after his reſurrection; for he was come out of the grave; ſee *ver.* 6, 7, 8. Again, another Scripture is that in *Luke* 24. 1,2,3. The Diſciples of Jeſus comming to the Sepulchre, thinking to anoint the body of Jeſus, found the

ſtone

ſtone that was on the mouth of the Sepulchre rolled away; and when they went in, they found not the body of the Lord Jeſus; and at this they were troubled and perplexed, *v.* 4. But as two of them went up to *Emmaus*, and were talking of what had befallen to Jeſus, Jeſus himſelfe drew near, and went with them, *v.* 15. Another Scripture is that in *Mark* 16. *v.* 9. which ſaith on this wiſe, Now when Jeſus was riſen early the firſt day of the week, he appeared firſt to *Mary Magdalen*, out of whom he had caſt ſeven devils. Where take notice how the holy Ghoſt layes it down in theſe words, Out of whom he had caſt ſeven Devils. To intimate to us the certainty, that it was the ſame Jeſus that was born of the Virgin *Mary*, who did many miracles, and cured many diſeaſes. who did alſo caſt ſeven Devils out of *Mary Magda-*

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len, that did riſe again. Yea, ſaith the holy Ghoſt, it was the ſame Jeſus that did work ſuch a wonderful miracle on *Mary*, he appeared to her firſt, out of whom he had caſt ſeven Devils. And let theſe Scriptures ſuffice to prove the Reſurrection of the ſon of God.

Secondly, you ſhall have the teſtimony of the holy Angels alſo by the Scriptures. And firſt look into *Mark* 16. 3, 4, 5, 6, and 7. *verſes*, the words are theſe, *And they* (viz. the Diſciples) *ſaid among themſelves, Who ſhall roll away the ſtone?* They had a good mind to ſee their Lord, but they could not, as they thought, get away the ſtone which covered the mouth of the Sepulchre. And when they looked (that is, towards the Sepulchre) they ſaw the ſtone rolled away, for it was great; and entring into the Sepulchre, they ſaw a young man, that is, an Angel, ſitting

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on the right ſide, cloathed with a long white garment. And they, the diſciples, were affrighted. And he ſaid unto them, be not afraid (you have no cauſe for it) you ſeek Jeſus of *Nazareth* which was crucified; He is is not here, he is riſen, behold the place where they laid him. What Scripture can be plainer ſpoken then this? Here is an Angel of the Lord ready to ſatisfie the Diſciples of Jeſus, that he was riſen from the dead. And leſt they ſhould think it was not the right Jeſus he ſpoke of, yes, ſaith he, it is the ſame Jeſus that you mean; you ſeek Jeſus of *Nazareth*, do you not? why, he is riſen, he is not here. But doe you ſpeak ſeriouſly, and in good earneſt? Yea ſurely, if you will not believe me, behold the place where they laid him. This Scripture, or Teſtimony, is very clear to our purpoſe. But again,

gain, the next place is in *Mat.* 28. 3. 4, 5, 6, 7. In the third *verse* there is an Angel (as before) bearing witneſſe of the reſurrection of Jeſus. His countenance was like lightning, and his raiment white as ſnow, and for fear of him the Keepers did ſhake, and became as dead men. And the Angel anſwered and ſaid unto them (*viz.* to the women who came to ſeek Jeſus) Fear you not: but let them that ſeek to keep the Lord in his grave fear * if they will; for you have no ground of fear, who ſeek Jeſus who was crucified; He is not here, for he is riſen; he cannot in be body here and riſen too: If you will not beleeve me, come, ſee where the Lord lay, and go quickly and tell his Diſciples that he is riſen from the dead, and behold, he goeth before you into Galilee, there ſhall you ſee him. But ſhall we be ſure of it? yea, ſaith

* They are they that had need to fear and tremble; for they deny faith of the ſon of God.

ſaith the Angel, Loe, it is I that have told you. See how plainly this Scripture alſo doth teſtifie of Chriſt his Reſurrection. Here, ſaith the Angel, you ſeek a Saviour, and none will content you but he, even the ſame that was crucified: Well, you ſhall have him, but he is not here. Why where is he then? He is riſen from the dead. But are you ſure it is the ſame that we look for? yea, it is the ſame that was crucified, *v.* 5. But where ſhould we find him? why he goeth before you into Galilee, where he uſed to be in his life time, before he was crucified: And that you might be ſure of it there to find him, know that he is an Angel of God that hath told you, *ver.* 7. And thus have you in brief the teſtimony of the Angels of God, to witneſſe that Jeſus the Son of the Virgin, the Son of God, is riſen from the dead.

Object. But you will ſay, might they

they not be deceived? Might not their eyes dazle, and they might think they did see such a thing, when indeed there was no such matter?

Answ. Well, because it is so difficult a matter, to be perswaded of the truth of this thing, that Christ is raised againe out of the grave, that very man, with that very body; though these things that have been already spoken, might be enough (through grace) to satisfie, yet because of the unbelief of some, we shall turne to some more of those infallible proofs that are spoken of in *Acts* 1. 3. to prove the point yet more cleer. And therefore First of all, do but see how the Lord doth deale with an unbelieving Disciple, *John* 20, *v.* 23, 24, 25, 26, 27, 28. You shall see in the 23. *ver.* Christ after his resurrection, is talking with his Disciples, but *Thomas was not with them.* But when the Disciples saw him againe, they

they said to him, *We have seen the Lord*, ver. 25. but *Thomas* would not believe them. Another time Jesus comes to his disciples again, and then *Thomas* was with them: then so soon as the Lord had said, Peace be unto you, he turned himselfe to *Thomas*, and said to him. *Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless but believing*, v. 27. As much as if the Lord should have said,* Come *Thomas*, thou hast doubted of the truth of my resurrection very much; Thou saiest that thou wilt not believe, except thou doe feel with thy fingers the print of the nailes, and doe thrust thy hand into my side. Come *Thomas*, reach hither thy finger, and behold my hands, and see if there were not the nayls driven through them; And reach hither thy hands and thrust them into my side,

* O how doth the Lord condescend! to the end he might strengthen the faith of one that is weak-

and

and feele if I have not the very hole in it ſtill, that was made with the Speare that the Souldier did thruſt into it, and be not ſo full of unbelief, but believe that my reſurrection is a glorious truth.

Another infallible proofe, is that in *Luke* 24. from the 36. to the end of the 44 *verſe*. In *v.* 36 it is ſaid that the Lord, (even while they were talking) *ſtood in the midſt of them, and ſaid, Peace be unto you*: But they were ſo far from being at peace, that *they were terrified, and ſuppoſed that they had ſeen a Spirit*. And Jeſus ſaid to them, *Why are ye troubled, and why do thoughts ariſe in your hearts?* what, doe you thinke that I am a ſpirit? Do you think your eyes dazle? *behold my hands and my feet.* Look well upon me, and ſee my hands, and the holes in them; and likewiſe my feet, and the holes in them, and know that it is I my ſelf, and not a ſpirit,

as you ſuppoſe, Know, that it is I my ſelf, and not an ther. Doth your heart faile you? then take hold of me with your hands, yea, *handle me and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have. And when he had ſpoken* theſe things, *he ſhewed them his hands and his feet*: As if he had ſaid, Come my Diſciples, take ſpecial notice of me; do not be daunted, nor affrighted, but conſider that it is I my ſelfe. Well, they could n t beli ve as yet, but wondered that ſuch a thing as this ſhould be: And while they were thus wondering he did give them another infallible
3. proof; And he ſaid unto them, have you here any meat? *v* 41. As if the Lord had ſaid, Come my Diſciples, I ſee that you are very full of unbelief, if you have here any meat, you ſhall ſee me eat before you all. And they gave him a piece of a broiled fiſh, and of an honey combe,

and

and he did eat before them. Againe, *v.* 42. the Lord ſtrives with another infallible proofe againſt their doubting, ſaying, My Diſciples, doe you not remember what diſcourſe you and I had before I was crucified, how that I told you, that all things muſt be fulfil'led, which were written in the Law of *Moſes*, and in the Prophets concerning me? Another infallible proof was, that appearance of his at the Sea of *Tiberias*, where he came to them on the ſhore, and called them, and provided for them a dinner, and wrought a notable miracle while he was there with them at that time, Namely, the catching of 153. great fiſhes, and yet their net brake not. Which as it was a great miracle, ſo it did alſo ſhew his power and authority over his creatures. Beſides his eating and drinking with his Diſciples after his reſurrection; And alſo his preaching to them,

4. Mark 8.31 Mark 14. 28.

5. John 21. read that whole chapter. Act. 10.41.

6. *Acts* 1. 3. This is not the least, *viz.* that he was with his Disciples on earth 40 daies, which was almost six weeks, speaking to them the things concerning his kingdome: which was a mighty confirmation of their faith in his resurrection.

I shall now briefly touch two or three Scriptures which hold forth the Disciples testimony of his resurrection. And the first is in *Acts* 10. 40, 41. In which place, the Apostle speaking of the Lord Jesus saith, *Him God raised up the third day, and shewed him openly, yet not to all the people, but to witnesses chosen before of God, even to us* (saith the Apostle:) who *did eat and drink with him after he was risen from the dead.* Again, *Acts* 4. 10. And *Acts* 13. 29, 30, 31. The words run thus. (the Apostle speaking of Jesus, saith) *And when they had fulfilled all that was written of him, they took him down from the tree, and laid him*

in a Sepulchre. But God raised him from the dead, and he was seen many dayes of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And thus far touching his resurrection from the dead. See 1 Cor. 15. 1, 2, 3, 4, 5, 6, 7, 8.

In the next place, I am to prove that this very man, Christ Jesus, the Son of the Virgin, in his very body, the same body that was crucified is above the clouds and the heavens. And though this is made light of by those men called *Quakers*, and other infidels of this generation: Yet I am sure that it will prove true to their cost who reject it as erroneous and vain. But to prove it, First I shall prove that he is ascended. Secondly, that he is ascended above the clouds, and the heaven. For the first, that he is ascended, see *Ephes.* 4. 8, 9, 10. Wherefore (saith the Apostle) *when he ascended up on high, he led*

led captivitie captive, and gave gifts unto men. Now that he ascended, what is it but that he descended first into the lower parts of the earth? he that descended is the same that also ascended (againe) up, far above all heavens.

Joh. 20. 17. Againe, read *Joh.* 20. 17. where Christ after his resurrection from the dead, saith to *Mary Magdalene, Touch me not: for I am not yet ascended to my Father*: That is, I have not yet ascended with this my body wherewith I was crucified on the crosse. *But go to my brethren, and tell them* (meaning his Disciples) *that I doe ascend to my father and your father, to my God and your God.*

Object. But in that place (may some say) *Ephes.* 4. 10. *he that descended, is said to be the same that ascended: Now there was no humane nature with God in heaven before the world was; Therefore if he be but the same that*

that was with the father from all eternity, then the humanity of the Son of Mary *is not ascended into heaven.*

Answ. First, for answer, It is cleer from *Joh.* 1. 1. that the word, or Son of God, as he was a Spirit, was with the Father before the world was. But now, in the fulnes of time, that is, when that time that the Father and he had concluded on, was come, God sent forth his sonne (which was with him before the world was *Joh.* 7. 5.) made of a woman, that is born of a woman. And he took on him the form of a servant, and was made in the likenesse of men, *Phil.* 2. 6, 7 Now as he was borne of a woman, as he was in the likenes of men, So he ascended to the right hand of his Father, in our nature. And for this, I pray turne to *Act.* 1. and there you shall find, that he is the same that was born of the Virgin, that very

Tit. 1. 2.

Gal. 4. 4.

Acts 1. 10, 11.

man that was crucified; if you compare *v.* 3 with *v.* 9, 10, 11. you will find it so to be. Now in the *v.* 9. after he had spoken many things, while they beheld, that is, while his disciples looked on him, he was taken up, that is, he was taken up from them into heaven, as in *v.* 11. and a cloud received him out of their sight. And while they looked up stedfastly towards heaven, as he went up (which heaven, was not within them; if it had, they needed not to have looked toward the clouds and the heaven without them) behold two men stood by them, not in them, in white apparrel, which also said (that is, the two men, or Angels which stood by them said) Ye men of *Galilee*, why stand ye gazing up into heaven? Here again, they did not look within them, but stood gazing or looking after the Lord Jesus, the son of *Mary*, who was carried away from them

them in a cloud, *v.* 9. But why (say the Angels) do you ſtand gazing ſo much into heaven: your Maſter will come againe after a certain time. For. This ſame Jeſus, Namely, which was crucified, which roſe again and hath been with you theſe 40 daves, which alſo you ſee go into heaven, ſhall ſo come, (namely in a cloud) as ye have ſeen him go into heaven. But ſhall he not loſe his body before he come again? No ſay the Angels, he ſhall ſo come, that is, as ye have ſeen him go; in like manner, that is with the ſame body. Or elſe I am ſure he cannot come in the ſame manner if he loſe his body before he comes again; for he went thither with that body. But that ſame Jeſus that was crucified, is he that went, or aſcended up into heaven. If you compare *Luke* 24. *v.* 39 40, 41, 42, 43. with the 50. and 51. *verſes* of the ſame *Chap.* you may cleerly

See Mat. 25, 19. Mar. 13 34 Acts 1. 3.

find it ſo to be. And therefore if he come againe in like manner, he muſt come againe with the ſame body wherewith he was crucified.

Object. But you will ſay, The Scripture ſaith, he that deſcended is the ſame that aſcended, which (*ſay you*) *implies, none but the ſpirits aſcending.*

Anſw. For anſwer, We doe not ſay, (as I ſaid before) that it is another that aſcended, but the very ſame. That is, the very ſame Chriſt, that was with the father from everlaſting, did come down from heaven. That ſame Chriſt alſo that came down from heaven did aſcend up thither again: only, he deſcended without a body from heaven, and took fleſh and blood upon him from the Virgin. And though he deſcended without a body, yet (he) the very ſame Chriſt, that deſcended without a body, the ſame did aſcend again with a body, even that

that very body that he took of the virgin *Mary*, See *Luke* 24. from 39 to the 51. *verses*. Now let me give you a Similitude, for it is warrantable; for both Christ and his Apostles did sometimes use them, to the end, soules might be the better informed. The similitude is this. Suppose there come into thine house a man that is naked, and without clothing, though he go out of thy house againe well clothed; yet the same man that came in without clothing, is the same man also that goes out of thy house, though very well clothed. Even so it is in this case. The Lord Jesus came into the wombe of the virgin, a Spirit, *Mat.* 1. 18. but he came out of the womb clothed with a body, and went up into heaven again clothed with a body. Compare *Luke* 24. 39. with *Act.* 1. 11. and *Act.* 2. 30, 31.

Act. 2. 30. 31.

Joh 15. 2. 1 Cor. 9. 24. 25.

Now also I shal lay down some few things to be considered, for the

1. the better clearing of it, 1. Consider, that he did say to his Disciples, that he would go away from them: (*Joh.*14.3. *Joh.*16.7. Mat. 25.19 yea, saith he, I go and prepare a place for you) and then I will (after a long time) come again and take you to my selfe, that where I am, that is, whither I am going, there ye may be also. Now I say, If Christ had not gone from his Disciples (for that was his meaning) touching his bodily presence; I say if he had not gone away from them, in respect of his bodily presence, he had said more then he had performed; which is horrible blasphemie once to assert; Which going of his, is his going into heaven. See, 1 *Pet.* 3. 22.

2. Secondly, consider, that there it was that he was to receive *the promise of the father*, Luke 24. 49. 50, 51. which promise was the shedding forth in an abundant manner the blessed Holy Ghost. And for this see

Act.

Act. 2. 33. *Therefore being by the right hand of* God (which is in heaven) *exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this which ye now see and hear. For David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy foot-stoole. Therefore let all the house of Israel know assuredly* (for this very time) *that God hath made that same Jesus whom you have crucified, both Lord and Christ.*

Thirdly, Consider, that if he were on earth, he could not be a Priest, *Heb.* 8. 4. Now the man Christ Jesus is a glorious Priest, *Heb.* 7. 24. in the heavens, *Heb.* 9. 24. And therefore he is able to save to the uttermost, all that come to God by him, seeing he ever liveth to make intercession for them. (That man *v.* 25.) 3.

Fourthly, If he be not gone into heaven, both his own, and 4.

his

his Apoſtles doctrine is falſe; yea, the witneſſe of the Angels alſo, 1 *Pet.* 3.22. *Act.* 1.9,10,11. which to think were damnable infidelitie in any man.

Eph. 6.9. 1 Pet. 3 22. Heb. 9.24.

Fifthly, Know that he is gone in to heaven becauſe the Scriptures ſay he is; which is the very truth of God, ſpoken by his holy Apoſtles and Prophets: yea, holy men of God, ſpake them as they were moved by the holy Ghoſt.

1 Pet. 3. 2. Heb. 9.24. cv. 1. 17, 8. cv. 2. 8.

Sixthly, Conſider, If thou ſayeſt that that man is not gone into heaven, then thou muſt alſo conclude, that he is ſtill in the grave: and if ſo, then thou ſayeſt, that the Prophets, Apoſtles, Angels, Chriſt, God, and all are lyars, who have teſtified theſe things in the Scriptures for glorious truths, *Iſa.* 26. 19. *Acts* 10. *v.* 40, 41, 42. and 13. *v.* 30, 34, 36, 37, 38. *Acts* 1. 9, 10, 11. And as the Apoſtle ſaith of himſelfe, and the reſt of the Apoſtles and miniſters of

Jeſus

Jesus Christ, *And we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be the dead rise not. But now is Christ risen, and become the first fruits of them that sleep. For as by man came death, by* Man *came also the resurrection from the dead,* 1 Cor. 15. 15, 20, 21.

Secondly, now I am to prove that he is above the clouds and the heavens, my meaning is, he is above the lowest heavens: for there are 3 as appears in 2 *Cor.* 12. 1, 2, 3, 4. I knew a man in Christ (saith *Paul* there) caught up into the third heaven: now,

The Scripture speaking of highest implies a lower.

Heaven in Scripture, is taken sometimes metaphorically, and sometimes properly. First, metaphorically it is taken for the Church and people of God; as in *Rev.* 12. 12. Secondly, properly, it is taken for the material heaven, where the Sun, Moon, and Stars are placed; as in

Genesis

Geneſis 1. *v* 8, 14, 15, 16, compared together; above which heaven, Jeſus the Son of Mary is aſcended.

John 14. 2,3. Joh. 16.7. Acts 1 9, 10,11.

Therefore I pray you conſider with me a little: and firſt, that when he went into this heaven into which he is gone, he went AWAY from his Diſciples, as it is written, If I go not away, the comforter will not come; ſo that he did not go into a heaven within them in his perſon, and humane nature. If ſo, he muſt needs go into that heaven without above the clouds and the Stars, *Gen.* 1 8, 5, 16.

2. Conſider, he was caught away in a cloud, yea and was caught upwards from them, as it is *Acts* 1. 9, 10, 11. and carried away into heaven, yea, and his diſciples ſtood gazing or looking up after him into heaven, which heaven muſt needs be that above the clouds.

1. If you conſider the poſture of the

the Disciples, they looked upwards after the cloud that did take him away. 2. Consider the manner of his going, it was in a cloud. 3. He was received out of their sight. 4. And so received up into heaven; which heaven must needs be above the clouds, where God is in his special presence. But further, Job 22.12, 13, 14.

3. Consider, that those believers that are alive at this day in the body, *are absent from the Lord*, 2 *Cor.* 5. 6. but now, if the man Christ were ascended into that heaven within them, he would neither be *absent from them*, nor they from him; but in that he is *absent* from them touching his bodily presence, and they *from him* touching the same it is evident that that heaven into which he is ascended, must needs be without above the clouds.

4 Consider, that that heaven

ven into which the man Christ is ascended, must contain him till the time of restitution of All things, as in *Act.* 3. 21. into which heaven he hath been ascended above sixteen hundred years by computation. And I am sure there is not a Saint that doth live in this world half so long, before he fall asleep, and be gathered to his fathers; so that that heaven into which he is ascended, is not within, but must needs be that above the clouds. But,

5. Consider, that he that ascended from his Disciples, was a man, with flesh and bones, not a spirit only; *for handle me, and see,* (saith he) *for a spirit hath not flesh and bones, as ye see me have, Luke* 24. 39, 50, 51. *verses.* Now let the Adversaries shew by the Scriptures that there is any place in them called heaven, that is able to contain a man of some four or five foot long, the space of fifteen

fifteen or ſixteen hundred years; beſides that, therefore, it muſt needs be that heaven without which is above the clouds and Stars.

6. Conſider, That heaven into which the Lord Jeſus that man is aſcended, muſt not contain him alwaies for, ſaith the Apoſtle, 1 *Theſ.* 4. 16. *The Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of an Archangel.* So that there is another deſcending from that heaven into which he is aſcended; and his deſcending from that heaven is to this end, namely, to take his people to himſelf, as it is *v.* 17. ſo that it is clear, that it is not any heaven within thee, into which the Man Chriſt that was born of the Virgin *Mary* is aſcended, but it muſt needs be that heaven without which is above the clouds. 7. If thou conſider, that the place into which he is aſcended, even the

heaven

heaven into which he is entred, is the ſame place where all the the deceaſed Saints are in their Spirits: Therefore ſaith *Paul*, *I deſire to depart, and to be with Chriſt which is better.* Now *Paul* did not in this place, mean the enjoying of Chriſt only in the ſpirit: for that he enjoyed in a great meaſure when he ſpake theſe words; but he ſpeaks of a dying, and a being with Chriſt after this life is ended; as is clear if you compare the 20, 21, 22, 23, 24. 25, and 26, *verſes* together, being abſent from him while he was here in the body, 2 *Cor.* 5. 6. *for whilſt at home in the body, we are abſent from the Lord.*

Heb. 12. 22.

Phil. 1. 23.

So that that heaven into which the Man Chriſt is aſcended, is not into his Church on earth; but into heaven without above the clouds and the Stars. And this *David* doth prophecie of, *Pſal.* 47. 5. where he ſaith, *God*

1 Tim. 2 5 Joh. 16. 6, 7. Joh. 14. 1, 2, 3.

God is gone up with a shout, the Lord with the sound of a Trumpet. Now Christ, as God meerly could not go up, being no lesse in one place then in another; but as God man, or in his humane nature he went up; as will clearly appear, *Ephes.* 4 8, 9, 10. where he speaketh of his triumph over all the enemies of his people at his resurrection and ascention into heaven above the clouds.

8. When Christ doth descend from that heaven into which he is now ascended, his Saints and he will meet one another, just in the air, according to the Scripture, 1 *Thes.* 4. 16, 17. for (saith he) *the Lord shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first,* (that is, they shall come out of their graves) *and then we which shall be saved alive* (at that day) *and remain, shall be caught up together*

together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

Pray mark here a little, and see what heaven the man Christ is ascended into, and see if it be not the heaven without, above the Sun, Moon, and Stars.

When Christ and his Saints do meet the second time together, the one ascends and the other descends; the one is caught up in the clouds towards heaven, the other descends from heaven towards the earth, and they must needs meet one another just in the air, that is, between the heaven and the earth. So then, the one coming from heaven, and the other from the earth, and their meeting being in the air, which is between heaven and earth, is an undeniable demonstration, that that heaven into which the man Christ is ascended

Phil. 3. 20.
1 Thes 1. 10.

ded, must needs be that heaven without above the Sun, Moon and Stars And thus much touching the Son of *Mary*, his ascending up into the heaven without above the clouds, *Acts* 1. 9, 10, 11. *Acts* 3. 21, & 1 *Pet.* 3 22

In the next place,

Now I shall prove the intercession of the man Christ Jesus, to be in the heaven that I have been speaking of; though some have mocked at it and others have called it jugling, whose names here I shall not mention; only I shall admonish them that they doe not blaspheme the truth and Sonne of God in his intercession

I shall quote some of the Scriptures that hold out this truth, and so passe on,

And first of all, see *Psal.* 16. 4. where *David* propheſying of the interceſſion of Chriſt, ſaith, *their ſorrowes ſhall be multiplyed, that haſten after another God,*

(ſpeaking

(ſpeaking of the wicked) *their drink offerings of blood will I not offer, nor take up their names into my lips.* Now, compare this with *Heb.* 8. 4. where he ſaith, *If he were on earth, he ſhould not be a Prieſt.* And *Heb.* 9. 24. *For Chriſt is not entred into the holy places made with hands* (meaning the temple which *Solomon* built) *which are figures of the true: but into heaven it ſelfe, now to appear in the preſence of God for us. Wherefore he is able to ſave to the uttermoſt, them that come to God by him: ſeeing he ever lives to make interceſſion for them. Heb.* 7. 25.

But you will ſay, is there a man made mention of here? Yes; for the Scripture ſaith, *There is one God, and one Mediatour between God and men, the Man Chriſt Jeſus.* And in that 8. to the *Heb.* made mention of before; where the Apoſtle is ſpeaking of Chriſts prieſtly office, as he is in the heavens, compared

1 Tim. 2. 5.

compared with other Priests that are on earth; he saith *v.* 3. *for every high Priest is ordained to offer gifts and Sacrifices; wherefore* (speaking of Christ) *it is of necessity that this man have somewhat also to offer: For if he were on earth he should not be a Priest, seeing there are Priests that offer according to the Law,* (which law was the law of *Moses, Chap.* 9 from 19. to 23. where also he is speaking of the Priesthood of the Priests under the law, and their offering of the blood of Bulls and Goats, (*verse* 12. compared with *verse* 19, 20, 21.) And of the Lord Jesus the high Priest of Saints, and of his blood (*verse* 14. compared with *verse* 24.) Now as men under the Law did offer up the blood of Bulls and Goats, so the man Christ Jesus did offer up his own blood to his father; and this you may clearly see, if you compare *Heb.* 9. 14. where he

 saith

faith, *How much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God; purge your consciences from dead works to serve the living God.* with Heb. 10. 12. where he saith, *But this man (meaning the Son of the Virgin (Chap. 2. 14. compared with Mat. 1. 21. after he had offered one sacrifice for sins for ever, sate down at the right hand of God.* Again, Heb. 7 the 8. I mentioned before, you shall find his intercession plainly held forth, if you read verse 22. and so on, where the Scripture saith, *By so much was Jesus made the surety of a better testament. And truly they were many Priests* (meaning the Priests under the Law) *because they were not* Heb. 7. 8. *suffered to continue by reason of* Rev. 17. 8. *death,* (That is, the high Priests under the Law could not live ever in this world, because it was appointed to all men once to die.) But when he speaks of Christ

Christ Jesus, he saith on this wise, *But this man, because he continueth ever, hath an unchangeable Priesthood; wherefore he* (this man) *is able to save to the uttermost them that come to God by him, seeing he* (this man) *ever liveth to make intercession for them.* And thus in brief have I proved through the assistance of the Lord, the intercession of the son of *Mary*, which is also the son of God. And this concerning Christs Priestly office, might serve also for a proof of his being in the heaven without above the Stars. But all men may see (unlesse they be blind) that these are the truths of our Lord Jesus Christ, and of God his father; and that those men that oppose them (as the *Quakers* do) are very violently possessed of the Divel, and beside themselves; and have neither the truth of God, nor his spirit in them, 2 *Joh. vers.* 9, 10, *Joh.* 5. 38. 42.

And now through the assistance of the Lord, I shall come to the last that I promised, and that is to prove, That this very man Christ, will come to judge the quick and the dead.

And first, I shall prove the truth it self, *viz.* that that man shall come again to judge the world, quick, and dead.

Secondly, I shal shew you that his coming will be very shortly.

Thirdly, What shall be done at his coming.

Fourthly, Who shall stand when he shall come, and who not. For the first,

That that man that was born of the Virgin *Mary*, shall come again to judge the quick and the dead, read 2 *Tim.* 4. 1. *I* (saith *Paul*) *charge thee therefore before God* (speaking to him, even to *Timothy*, and so to all believers) *and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing*

ring and Kingdom. Now if you would know who this Lord Jesus is, look into *Acts* 10. 38. and you shall see it was Jesus of *Nazareth*; would you know who that was? read *Mat.* 2 toward the end, and you shall see it was the son of *Mary* the Virgin, who was espoused to *Joseph* the Carpenter. But read *Acts* 10. *v* 38,39,40 41,42 you shall find these words, *God annointed Jesus of* Nazareth *with the holy Ghost and with power, who went about doing good, and healing all that were oppressed of the Divel; for God was with him: And we are witnesses of all things that he did, both in* Jerusalem, *and in the land of the Jews; whom they slew, and hanged on a tree,* even Jesus of Nazareth; *him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses, chosen before of God; even to us who did eat and drink with him, after*

he roſe from the dead. And he commanded us to preach unto the people, (that is, God commanded us) *and to teſtifie* (that is, to be bold in our preaching) *that it is he* (namely, Jeſus of *Nazareth*, whom the Jews did thus crucifie) *which was ordained of God to be judge of quick and dead.* This is he alſo that is ſpoken of in *Acts* 17. 30, 31. *The times of this ignorance God winked at* (meaning mens being without the Goſpel) *but now commandeth all men every where to repent, becauſe he hath appointed a day* (which day, is the day of judgement, *Mat.* 12. 36.) *in the which he will judge the world in righteouſneſs, by that man* (namely, Jeſus of *Nazareth*) *whom he hath ordained,* (compare this with that in *Acts* 10. 38, 39, 40, 41, 42. *whereof he hath given aſſurance to all men,* (that is, hath given a ſure ſign unto all men) *in that he hath raiſed him* (that is, in that

that he hath raiſed Jeſus of *Nazareth*) *from the dead.* This alſo is Chriſts own meaning, *Mat.*24. where ſpeaking of his ſecond coming, he ſtyleth himſelf the ſon of man, ſaying, And then ſhall appear the ſign of the ſon of man, and ſo ſhall the coming of the ſon of man be, *v.* 27. So ſhall alſo the coming of the ſon of man be, *v.* 37. So ſhall alſo the coming of the ſon of man be, *v.* 39. Where by the way it is obſervable to ſee how the Lord of life and glory, doth in this Chapter, where he ſpeaketh of his ſecond coming, for the moſt part ſtyle himſelf the ſon of man. Surely he doth it to this end, becauſe he would not have his humanity and the doctrine thereof, to be raſed out from under heaven; For he knew, that in the laſt daies, there would come mockers walking after their own luſts, and ſaying, where is the promiſe

miſe of his coming, 2 *Pet.* 3 3. I could multiply Scriptures to prove this doctrine of his ſecond coming, as *Heb.* 9. *v.* laſt 2 *Pet.* 3. 2 *Theſ.* 1. 6, 7, 8. *Luke* 21. *Mat.* 24. *Mat.* 25. *Rev.* 22. 7, 12. and the laſt, 2 *Cor.* 5. 10. *Rom.* 14. 10. *Acts* 24. 25. But,

Secondly, I will ſhew you that his coming will be ſhortly. It is true, no man can tel neither the day nor the hour. yet ſo far as the Scriptures will give us light into the neerneſt of his coming, ſo far we may go. And therefore I ſhall ſhew that his coming draws nigh by thoſe ſigns that he himſelf ſaid ſhould be forerunners of his coming. And if you read *Mat.* 24. you ſhall ſee many ſigns of his coming ſpoken of.

Firſt, there is a falling away from the faith ſpoken of. And that hath been fulfilled and is fulfilling every day.

2. Wars and rumors of wars is another ſign that his coming doth

doth draw nigh even at the doors

3 The love of many waxing cold, is another signe that it is nigh, even the comming of Christ: And how cold is the love of many at this day? They that were hot two or three year agoe are now grown lukewarm and cold. They are cold in love to the Lords appearing: they are cold in the profession of the Gospel. They are cold in love to the Saints, they are cold in the worship of God; Yea, very cold, which is a notable Demonstration that the comming of the Lord draweth nigh.

4. The Stars falling from heaven; (That is professors falling from the faith which once they professed) is another signe that the comming of the Lord is at hand: And how many professors doe you see now a dayes, fall from the doctrine of God, and his Son Jesus Christ,

as though there were no such thing as a world to come, and no such thing as a Lord Jesus Christ, and his second coming.

5. Many poore souls will go on in their profession with lampes without oyle, just before his second comming. And the Lord knowes that most of the professors of this generation, are such kind of professors, yea, very foolish professors, which is another sure signe, that the comming of the Lord drawes nigh.

Mat. 25. 1, 2, 3, 4, 5. 6, 7. These thinges I doe but hint in, though I could inlarge upon them Luke 18 8.

6. When the time of Christs second comming is at hand, there will be but a very little * faith in the world. And the Lord knowes, that there be many, who are now as high as *Lucifer*, that at that day for want of faith will be thrown down to the sides of the pit: even into the very belly of Hell.

* lay 1 Jo. 3. 3. to thy heart, and compare thy condition with it, & thou wilt find this a glorious truth.

7. Another signe of Christs second comming, is the carnall min-

mindednesse of the most of the world; and the very carriages of almost all men now living do discover this truth to be at this day fulfilled, and know that when they shall say peace and safety, then sudden destruction comes, and they shall not escape, 1 *Thes.* 5. 1,2,3,4.

8. Before Christs second comming, there shal come many false Christs and false Prophets, and shall shew great signes, and wonders, to seduce if it were possible the Elect. And is not this more cleerly fulfilled in our daies then ever it was, especially among those men called *Quakers*, who being as persons, whose consciences are seared with an hot iron, and they being sealed up unto destruction, do some of them call themselves Christ, and shew great signes, (as their *Quaking*) and such a legall holinesse, as makes the simple admire them, and wonder after them, which shewes Mat. 24. 24. Mar. 13. 22.

the

the comming of Christ to be very nigh.

2 Pet. 3 3. 9. Before Christs second comming, there shall come scoffers into the world, walking after their own lusts, and if ever this Scripture was fulfilled; it is fulfilled on these men called *Quakers*: For they are the men, that at this day make a mocke at Christs second comming, which shall be from heaven without; and therefore saith the holy Ghost, these *Mockers* shall be such as shall say, where is the promise of his comming? for since the fathers fell a sleep, all things continue as they were

1 Thes. 1. 10

Pet. 3. 20.

See 2 *Pet.* 3 3, 4, 5, 6, 7 and there you shall see their mocking and the reason of it. Read, and the Lord give thee understanding. But because I would not have thee think that I speake at randome, in this thing, Know for certain, that I my self have heard them blaspheme; yea with a grinning coun-

countenance, at the doctrine of that mans second comming from heaven above the ſtars, who was borne of the Virgin *Mary*. Yea they have told me to my face, that I have uſed conjuration, and witchcraft, becauſe what I preached was according to the Scriptures. I was alſo told to my face, that I preached up an Idoll, becauſe I ſaid, that the Son of *Mary* was in heaven, with the ſame body that was crucified on the Croſs; And many other things have they blaſphemouſly vented againſt the Lord of life and glory, and his precious Goſpel. The Lord reward them according as their work ſhall be.

I could have hinted in many other things which Chriſt and his Apoſtles have ſhewed to be ſignes of his comming But I ſhall commend the holy Scriptures unto thee, which are able to make the man of God perfect in all things, through faith in the Lord Jeſus. Now 2 Tim. 3. 16. 17.

Now you have also the manner of his comming how it shall be, most notably laid down in the Scriptures. I shall hint in a few things touching it; as first, He will come when there is but very few looking for his comming. *When they shall say peace and safety, then sudden destruction cometh*, 1 *Thes.* 5. 1. 2, 3, *which sudden destruction will be at his second comming*, for that is it which the Apostle spake of in those three *verses*, Then will all the world be caught at such an unexpected time that it will come upon them, even as a snare cometh upon those creatures that are caught in it. As it is written, Luke 21. 35. *For as a snare shall it come on all them that dwell on the face of the whole earth.* Which is all on a sudden, before they are aware.

2. He cometh with all his Saints and Angels. Then will the Lord descend from that heaven

heaven into which he now ascended, as it is written in 1 *Thes.* 4. 16. *Then will he come and all his saints with him, as Jude saith in his Epistle, v.* 5. Then shall *Abel*, and *Enoch*, *Noah* and *Abraham*, *David* and *Job*, *Peter* and *Paul*: together with all the Saints which have been, now are, or hereafter shall be, and they shall sit on the throne with the Lord Jesus Christ, as in *Mat.* 19. 28. Before whom shall all the Nations of the world be gathered, as it is written, *Joel* 3. 12. *Let the heathen be wakened* (or raised out of their graves, *Dan.* 12. 2) *and come down to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.* Which never was yet accomplished, though it shall certainly be, in in Gods time: to the astonishment, & everlasting damnation of all those that shall continue mocking, or sinning against God and his Christ.

3. He

3. He ſhall come in flaming fire, (when he doth come again: he will come in ſuch a manner, as will make all that ſhall be found in their ſins rather ſeeke to creepe under a mountaine, then to meet the Lord of Glory, *Rev.* 6. 15.) As *Eſay* ſaith, *For behold the Lord will come with fire, and with his Charets like a whirlwind: to render his anger with fury, and his rebukes with flames of fire, Eſay* 66. 15. *To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have committed, and of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him. Jude* 15. as I ſhall ſhew farther by and by.

And therefore in the next place, I ſhall ſhew you, what ſhall be done when he is come.

Firſt, When Chriſt is come the ſecond time, they that are in their graves ſhall ariſe, and come forth of their graves (as I ſaid

ſaid before) in which they have laine according to that in *Joh.* 5. 28. Where Chriſt ſaith, *Marvell not at this, for the houre is comming in the which all that are in the graves ſhall heare his voice, and ſhall come forth: they that have done good unto the reſurrection of life; and they that have done evill unto the reſurrection of damnation.* You will ſay, Are theſe graves ſpoken of here, the graves that are made in the earth? yea, that they are, and for a further proof of the ſame, look into *Dan.* 12. 2 *Daniel* there ſpeaking of the ſame thing, ſaith, *And many of them that ſleep in the duſt of the earth ſhall ariſe,* or awake, *ſome to everlaſting life, and ſome to everlaſting contempt,* or damnation.

I ſhall not ſtand here to diſpute any diſtinctions of the reſurrections, only prove that the dead ſhall ariſe; and that is a clear truth from the Scriptures

tures, *Acts* 10. 42. *Rev.* 20 11 12, 13, 14. and 1 *Theſ.* 4. 16. 1 *Cor.* 15. 52. *the dead ſhall be raiſed.*

2. He ſhall call all men and women to an account for all their cloſe ſinful thoughts, words, and actions; then will the ſecrets of all hearts be made manifeſt. Then ſhall all thy adulterous, and theeviſh, and covetous, idolatrous, and blaſphemous thoughts be laid open, according to that ſaying, *Their conſciences alſo bearing them witneſs, and their thoughts the mean time, or while, accuſing, or elſe excuſing one another,* Rom. 2. 15. But when? why, *in the day when God ſhall judge the ſecrets of men by Jeſus Chriſt,* ver. 16. ſee alſo 1 *Cor.* 4 5. *Therefore judge nothing before the time*; what time is that? why, when the Lord comes; what will he do? *He will bring to light the hidden things of darkneſs*, that is, all thoſe cunning cloſe

close, hidden wickednesses, that thou in thy life time hast committed; yea, he will make manifest the counsels of the heart; that is, the most hidden and secret things that are contrived and plotted by the sons of men; Then shal all the midnight whoremongers be laid open with all their sins; Then thou (it may be) who hast committed such sins as thou wouldst not have thy Neighbour, thy father, thy wife, thy husband, or any one else know of for thousands, then thou shalt have them all laid open, even upon the house tops, *Luke* 12. 1, 2, 3. Then thou that hatest Gods children, his waies, his word, his spirit; then thou that makest a mock at Jesus of *Nazareth*, his second coming, then thou that livest in open prophanes or secret hypocrisie, then I say, will be such a time of reckoning for you, as never was since the world began, then

you

you that ſhall die in your ſins, will cry to the mountains, fall on us, and cover us from the face of him that ſits on the Throne, and from the wrath of the Lamb (which Lamb is the man Chriſt Jeſus, *Joh.* 1.19.) And ah, my friends! if the very looks of God be ſo terrible, what will his blows be, think you? Then if all thy idle words ſhall be accounted for, as it is written, *But I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall give an account thereof in the day of judgement*, *Mat.* 12. 36. and alſo all thy filthy actions ſhall be then regarded in ſuch ſort, as thou ſhalt receive a juſt recompence for them. And know, ſaith the Scripture that for all theſe things * God will bring thee into judgement, *Eccleſ.* 11. 9. Then

Thou that art an unbeliever ſhalt be ſure to fall under the judgement for all thy ſins.

* Though ſinners will be unwilling to come to judgement, yet this will be their miſery, God will bring them. *Mal.* 4. 1, 2.

firſt,

firſt, thou muſt give account; Secondly, thou muſt fall in the judgement. Oh my friends, there are hot daies acoming for all thoſe that are found out of the Lord Jeſus: Behold, ſaith *Malachi*, *the daies come that ſhall burn as an oven, and all the proud, yea, all that do wickedly ſhall be as ſtubble; and the day that cometh ſhall burn them up, ſaith the Lord of hoeſts; and it ſhall leave them neither root nor branch.* The day of judgement will burn like an oven, and all that have not the righteouſneſs of Chriſt upon them ſhall be as ſtubble. Ah friends put a red hot oven, and ſtubble together, and what work will there be? even the one will burn and deſtroy the other.

3. When Chriſt doth come the ſecond time, another end of his coming will be to purge out all things that offend in his Kingdom, *Mat.* 13. 41, 42. *Then ſhall the ſon of man ſend forth*

forth his Angels and they shall gather out of his Kingdom all things that offend, and them that doe iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. There are many things that doe offend in his Kingdom now: namely, the lukewarm professor, he doth offend first the Lord, secondly, his people. But then thou lukewarm offending professor shalt offend the Church of God no more. Secondly, the loose professors do also offend God, Christ and his Church. First, he scandals the Gospel by his loose walking, and naughty carriages. Secondly, he doth make the world blaspheme the name of God by the same. Thirdly, he grieves the hearts of Gods people, *Phil.* 3 18. But know that thou also shalt be taken away from offending any more, God, Christ, and his Saints; and thou shalt have weeping

and

and gnashing of teeth for thy thus offending, *Mat.* 18. 6. 7.

4 Another end of Christs second coming is to cut of all the ignorant persons that are in the world. There is a generation of poor souls that do think to be excused for their ignorance: Alas saith one, I am a poor ignorant man, or woman, and therefore I hope that the Lord will have mercy upon me: We cannot, say others, do as such and such, and will the Lord condemn us? And thus poor souls, as they are in the broad way to destruction least they should misse of the way to hell; do swallow down by clusters, that which will poyson them body and soul for ever, and ever.

Men seeking to get encouragement from their ignorance, doe more harden themselves in sin, and are in greater danger of eternal damnation.

But you will say, What, will not the Lord have mercy on ignorant soules? *Ans.* Not on those who live and die in their ignorance. He himselfe hath said,

ſaid, *Eſay* 27. 11. Becauſe it is a people of no underſtanding, therefore he that made them will not have mercy on them, and he that formed them will ſhew them no favour. Again, *Paul* alſo in that 2 *Theſ.* 1. 8. ſaith, that when Jeſus Chriſt ſhall come to judge the world, he doth come to take vengeance on all them that know not God, and that obey not the Goſpell of our Lord Jeſus Chriſt.

This 27 of Iſaiah and the 11 verſe is a notable confutation of the ignorants hypocriticall hope, where he ſaith, *He that made them will have no mercy on them, and he that formed them will ſhew them no favour.*

But ye will ſay, who are thoſe ignorant perſons, that ſhall find no favour at that day? or how doth the ignorance diſcover it ſelfe?

I ſhall only mention three or four ſorts of men, and leave thee to the Scriptures, which if thou read them diligently, will further lay them open before thee.

And firſt, the prophane ſcoffer, who makes a mocke at the truths of God, and ſo goes on in his ſins, for this ſee in 2 *Pet.* 3. 3. which

3. which the Apoſtle attributes to their ignorance *ver.* 5. And therefore he likens them to bruit beaſts, *Chap.* 2. 10. and 12. *verſes*, who walke after the fleſh, in the luſts of uncleanneſs, & ſpeak evil of the things they underſtand not, and ſhall utterly periſh in their corruption; who becauſe they underſtand not the Scriptures, nor the power of God in them, ſpeake evil of the truths therein contained, and think the Lord like unto themſelves, *Pſal.* 50.

Secondly, the formal profeſſor, who hath onely a notion of the Goſpell, and ſome ſeeming holineſs, but wants Goſpel faith: Such are called fooliſh virgins, *Mat* 25. 2, 3. to whom Chriſt will ſay in that day, Verily, I know you not. Adde hereto, thoſe that think it enough to confeſs Chriſt with their mouthes, and profeſs that they know God, but deny him in their works; ſuch notwith-

ſtanding all their profeſſion, ſhall, if they ſo continue, perish eternally, being abominable, diſobedient, and to every good work reprobate, or void of judgement, that is, ignorant, *Tit.* 1. *v.* 16.

3. The legal righteous man or woman, though they walke blameleſs as touching the righteouſneſſe that is in the law: For they being ignorant of Gods righteouſneſs, go about to eſtabliſh their own righteouſneſs, as reading, hearing Sermons, prayers, publique or private, peaceableneſs with their Neighbours, Faſting, Almes, good works as they count them, juſt dealings, abſtinence from the groſſer pollutions of the world, ſtricter obedience to the commandments of the firſt and ſecond table; all which with many other things may be comprehended in *their own righteouſneſſe*, and it is grounded on their ignorance, and goes on

in

in rebellion; and such ignorant persons shall in that day perish, not *submitting through ignorance to the righteousness of God*, Rom. 10. 3. compared with *Luke* 19. 27. where Christ saith that when he shall come the second time, he will command those his enemies, *who submitted not themselves to him, who is called the righteousness of God*, Esay 46. 13. or would not have him to reign over them, to be slaine before his face.

4. Those whose hearts are set upon the world, and follow the alluring perswasions of it; the Lord calls such fools, *Luke* 12. 20 and *Pro.* 7. 7. who go after it (*viz.* the world, held forth by a similitude of a woman with the attire of an harlot) as an oxe to the slaughter, or a *Foole* to the correction of the stocks, till a dart strike thorow his liver, as a bird hasteth to the snare, and knoweth not that it is for his life: and knows not,

marke, it is through ignorance, *ver.* 23.

A fift end of Christs comming, is, that his righteous ones might shine as the Sun in the glory, or Kingdom of their Father, *Mat.* 13. 43. there are many things that do hinder the People of God from shining forth as the Sun now. As first, they have a body of death which makes them fetch many a groane in their journey to *Canaan*, *Rom.* 7. 24. 2 *Cor.* 5. 2. They meet with many a sad temptation, which also makes them in heavinesse many a time, 1 *Pet*, 1. 6. They have also many other things that doe hinder their shining now; but then the body of death shall be left off. My meaning is, that sin shall be no more in the natures of Gods people then: Their bodies that are now so vile, *shall then be made like unto the glorious body of the Son of God, who shall change our vile bodie,*

that

that it may be like unto his glorious body, according to the working whereby he is able to subdue all things unto himself, Phil. 3. ver. 21.

6. Another end of Christs coming shall be to take an account of his children, how they have laid out their talents, that he hath committed to their trust, *Mat. 25. 19. Rom. 14 12. 2 Cor. 5. 10.*

7. Another end of his coming, is, to set up his Kingdom, which will be glorious indeed at his appearing, *2 Tim. 3. 1. Rom. 8. 19, 20, 21.* I do but touch these things, because I would hasten towards a conclusion; many other things might have been spoken to, but at this time I shal forbear.

But you will say, Who shall stand when he appears? why, I told you before, that the ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous,

Pſa. 1. 5. let him be cloſe or prophane, as I told you even now, all ſhall be laid open, all ſhall be made manifeſt, all ſhall come into judgement.

Ah poor ſoul! it is not then thy brave words will ſave thee; it is not thine eloquent tongue that will then do thee any good; if thou be without the wedding garment, thou wilt be ſpeechleſſe, as in *Mat.* 22. 12. But thou that art a converted perſon ſhalt ſtand in the judgement; thou that art born again ſhalt enter into the Kingdom, and none elſe, *Joh.* 3. 5. *Rev.* 21. 27.

But how ſhall I know that I am born again? *Anſw.* Why, if thou art born again, then thou knoweſt that thou waſt not born a Chriſtian at firſt, *Eph.* 2. 1, 2, 3. *you hath he quickened who were dead in treſpaſſes and ſins.*

2. Thou knoweſt that once thou hadſt no faith in the Lord

Jeſus;

Jesus; and wert convinced of sin because thou didst not believe in the son of *Mary*, *Joh.* 6. 9.

3. Thou seest all true joy through the blood and righteousness of the son of *Mary*. 1 *Cor.* 15. 57. *Rom.* 7. 24 25.

4. Art thou born again? then thou canst not be quiet till thou seest God smile, and lift up the light of his countenance upon thee, *Psa.* 4. 6. and that through the face of the son of *Mary*, the son of God. 2 Cor 4. 6

5. Thou knowest that God hath given thee thy faith, *Phil.* 1. 29. *Eph* 2. 8.

6. Art thou born again? then thou knowest that the doctrine of the son of *Mary* the Virgin, is a right doctrine, 2 *Joh* 9.

7. Then also thou lookest for the personal appearing of the son of *Mary* from heaven in the clouds, *Rev.* 1. 7. the second time *Heb* 9 28

These things, though plain,

yet if the Lord ſet them home upon thy conſcience, may be profitable both to thee and me. Therefore let us examine the matter a little. And firſt,

Thou thinkeſt that thou art a Chriſtian; thou ſhouldſt be ſorry elſe; well, but when did God ſhew thee that thou wert no Chriſtian? when didſt thou ſee that? and in the light of the ſpirit of Chriſt ſee that thou wert under the wrath of God becauſe of original ſin? Nay, doſt thou know what original ſin means? Is it not the leaſt in thy thoughts? and doſt thou not rejoyce in ſecret that
M. 5. 12 thou art the ſame that thou ever wert? If ſo, then know for certain that the wrath of God to this very day abideth on thee, *Joh.* 3. 36. And if ſo, then thou art one of thoſe that will fall in the judgement, except thou art born again, and made a new creature, 2 *Cor.* 5. 17.

But

But ſecondly, thou thinkeſt that thou haſt been born again, ('tis well if thou haſt) but leaſt thou ſhouldſt deceive thy poor ſoul, I pray thee conſider, when did the ſpirit of the Lord Jeſus ſhew thee that thou hadſt no faith in thee by nature? and when did the ſpirit of Chriſt convince thee of ſin, becauſe thou didſt not believe in him? It may be thou haſt been convinced of ſins againſt the Law, by the Law, and thy own conſcience, as the Phariſees were, *Joh.* 8. 9. and *Rom.* 3. 20. I, but when didſt thou ſee thy ſelf a loſt creature for want of faith in the ſon of *Mary?* if not, thou haſt not yet been ſavingly convinced by the ſpirit of Chriſt; for that when it convinceth effectually of ſin, it convinceth of unbeliefe; though thou haſt been never ſo much convinced of ſins againſt the Law, if thou haſt not ſeen thy ſelf under the power and do-

minion, guilt and punishment of sin because thou didst not believe in Christ, thou hast not yet been savingly convinced; for that's one work of the spirit to convince of sin, *because they believe not on me*, saith Jesus, the Son of *Mary*, who was espoused to *Joseph* the Carpenter; But on the contrary, dost thou not say in thy heart, thou never hadst thy faith to seek, but hast alway believed with as good a faith as any one alive; If so, then know for certain that thou hast no faith of the operation of God in thee, according to Gods ordinary working; and if so, then know that if the Son of man should come to judge the world at this moment of time, that thou with all thy faith (thou thinkest thou hast) wouldst fall in the judgement, 2 *Thes.* 2. 12.

3. Art thou born again? then thou seest that thy great sin was want of faith in the Son of

of *Mary*. Then thou ſeeſt that it is he that was ſent of God to die for the ſins of the world, *Joh.* 1. 29 *Jo.* 3. 16, 17, 18, 19. *Act* 13 38, 39. and that thou art compleat in him, without any works of the Law, *Rom.* 4. 4. then thou rejoyceſt in Chriſt Jeſus and putteſt no confidence in the fleſh, *Phil.* 3. 3. yet thou rejoyceſt in the fleſh and blood of the ſon of *Mary*, knowing that his fleſh is meat indeed, and his blood is drink indeed, *Joh.* 6. 55. out of which thou wouldſt very willingly make thy life all thy daies; out of his birth, obedience, death, reſurrection, aſcenſion, and glorious intercellion now at the right hand of his father, *Heb.* 7. 24, 25. but if thou art wavering in theſe things, know, that thou art but a babe at the beſt, and for ought thou knoweſt, God may cut thee off in thy unbelief and caſt thee into utter darkneſs, where there ſhall be

be weeping and wailing and gnashing of teeth.

4. Art thou born again? then thou seest all true peace and joy comes through the blood of the son of *Mary*, and his righteousnesse, as in *Rom.* 7.24. & 1 *Cor.* 15. 57. there are many poor souls that are taken with raptures of joy, and false conceited consolation, *Joh.* 16 20. which doth come from the Divel, and their own deceitful hearts; but their joy shall be turned into mourning and sorrow of heart, *Luke* 6. 24, 25. but thou that art a Christian indeed, and not in word onely, rejoycest in Christ Jesus the son of *Mary*; yea, though now you see him not, yet believing, you rejoyce with joy unspeakable and full of glory, 1 *Pet.* 1. 8. And these two things are the fruits of thy faith, and of thy joy.

1. The Lord Jesus Christ is very precious unto thee, 1 *Pet.* 2. *ver.* 7. 2. Thou dost purifie thine

thine heart by this faith, and the power of the ſpirit of Chriſt, which thou haſt received into thy ſoul, *Rom.* 8. 13. *Acts* 15. 9. and 1 *Joh.* 3. 3. but if thy guilt of ſin goes off, and convictions go off any other way then by the blood and righteouſneſs of the man Chriſt Jeſus, thy guilt goes off not right, but wrong, and thy latter end will be a very bitter end, without faith and repentance; for it is his blood through which all true peace comes, *Col.* 1. 20. and there is no other name under heaven given among men, whereby we ſhould be ſaved, but by the Lord Jeſus of *Nazareth*, *Acts* 4. *ver.* 10, 11, 12. compared together.

5. Art thou borne againe? Then thou canſt not be quiet, till thou doeſt ſee God lift up the light of his Countenance upon thee, yea, thou haſt ſuch a deſire after the light of Gods

countenance, that all the glory, riches, honour, pleasure, profits &c. of this world will not satisfie, till thou doest see God to be a reconciled father to thee in the Lord Jesus Christ; as it is *Psal.* 4. 6. *Joh.* 14. 8. *Ps.* 35. 3. then thou wilt not be quiet till thou doest hear from the son of *Mary*, which is the Lord of glory, 1 *Cor*, 2. 8. such a voice as this, *Son be of good cheer, thy sins are forgiven thee*; and **My grace is sufficient for thee.* But if thou canst content thy selfe with any thing below this, thou wilt, when all comes to all, be found but a rotten-hearted professor, who wilt have thy portion among the slothfull ones, who will fall in the judgement of the son of *Man*, when he comes in flaming fire with his mighty Angels, 2 *Thes.* 1. 8.

* 2 Cor. 12 9.

6. Art thou borne againe? Then thou knowest that God hath given thee thy faith that thou hast in his son: then thou art

art able to say through grace, there was a time in which I had no faith, there was a time in which I could not believe in the son of God for eternal life. *But God, who is rich in mercy, for his great love wherewith he loved me, even when I was dead in sins and unbelief, (which is the greatest) hath quickned me together with Christ: by grace I am saved*, Eph. 2. 4,5. *through faith v.8.*

7. Art thou borne againe? Then thou knowest that the doctrine of the *Son* of God, the son of *Mary* is a right doctrine, which is this.

First, that the Son of God which was with his Father before the world was (*Joh.* 1. 1. *John* 17. 5.) came into the world in the fulnesse of time, and was made in the likenesse of Men, *Phil.* 2. 7. being made of a woman or virgin, made under the Law, to redeem them that were under the Law, *Gal.* 4. 4. And that was done in this wise.

wiſe. What the law could not do in that it was weak through the fleſh, that is through our fleſh, God ſending his own Son in the likeneſſe of ſinful fleſh, and for ſin, condemned ſin in the fleſh, that is condemned him in the fleſh for the ſins of poor ſinners; For this, compare *Rom.* 8. 3. and 2 *Cor.* 5. 21. with *Gal.* 3. 13. and it will appeare clearly to be the truth of God: Alſo, that this Son of God, which is the true God, as well as the Son of *Mary*, did bear our ſins in his own body on the tree, 1 *Pet.* 2. 24. and did ſpill his own blood, which is alſo the blood of God, *Acts* 20. 28. that he died, and was laid in *Joſephs* Sepulchre, *Joh.* 19. 38, 39, 40, 41. and roſe again the third day, *Acts* 10. 40. that very man, *Luk.* 24. *v.* 39, 40, 41, 42, 43, 44. and aſcended up into heaven in a cloud, *Acts* 1. 9. 10. and 11. and there ever lives to make interceſſion for us, that very man

Heb.

Heb. 7. 24, 25. *Heb.* 8. 3 *Heb.* 10. 12.

And in the laſt place, If thou art a Chriſtian, then thou lookeſt for that very Jeſus againe, whom the Jewes did crucifie, *John* 19. whom God raiſed again as it is, 1 *Theſ.* 1. 10. I ſay thou lookeſt, thou waiteſt, thou haſteneſt after the comming of this Lord Jeſus, which doth deliver thee from the wrath to come, 2 *Pet.* 3. 10, 11, 12. *Heb.* 9. 26, 27, 28. 1 *Theſ.* 1. 10. Yea, thou knoweſt, that this very man ſhall ſo come, in like manner, as his diſciples did ſee him go into heaven, which was a very man, *Luke* 24. 30. compared with *ver.* 50. 51. of the ſame *chapter*. Yea, in a cloud he went away from his diſciples, and in the clouds he ſhall come again, *Rev.* 1. 7. to judge all that are in their graves, *Job.* 5. 28, 29. *Dan.* 12. 2. and ſhall receive all that looke for, and love his ſecond comming, to himſelf,

himself, *Heb.* 9. 27. 28. And they shall be for ever with him, 1 *Thes.* 4. 16. 17. But the wicked shall be cast into eternal damnation, *Mat.* 25. 46. These things I say, if thou be a Christian indeed, thou believest, and owneſt, and the faith of them doth purifie thy heart, 1 *Joh.* 3. 3. and wean thee from this world, and the things thereof; and if it is not from this principle, that is, if thy obedience do not flow from this faith, which is the faith of Gods elect, as I have proved at large, thy obedience, thy zeal, thy self-denial, thy holiness, righteousness, yea, all that thou canst doe, is but sin in the sight of the great God of heaven and earth. For all true sanctification comes through the *Name* of the Lord Jesus Christ, by the operation of the Spirit of God, 1 *Cor.* 6. 11. *But ye are washed, but ye are sanctified, but ye are justified, in the Name of our Lord Jesus, and*

Heb. 11. 6.
Rom. 14. 23.

by

by the Spirit of our God: And in Cant. 1. 3. *Thy Name is as an ointment powred forth, therefore doe the virgins love thee.*

Well then, seeing this is a truth of so great concernment, I beseech you, seeke to be throughly rooted into it by faith. And that thou maiest so be, examine thy heart; yea, beg of God to help thee to examine it, and to throw out all that fancy that thou takest in stead of faith; Also throw away all thy own wisedome, yea, thy own righteousnesse also, and come to God in the Name of the Son of *Mary*, which is the Son of God, and beg faith of him, true faith, the faith of the operation of God; such a faith as he gives to his own elect, which will shew thee cleerly of these things; so that thou shalt not deceive thy selfe with a fancy of them; and the advantages will be many.

1. It will comfort thy heart against

againſt perſecutions, temptations, and croſs providences, as alſo *James* ſaith to his perſecuted brethren; *Be patient my brethren, ſaith he, ſtabliſh your hearts, for the comming of the Lord drawes nigh.* James 5. 8.

2: It will through grace wean thy heart and affections abundantly from this world, and the things therein: *Who is he that overcomes the world* (ſaith *John*) *but he that believes that Jeſus is the Son of God?* 1 Joh. 5. 5. who is he alſo that purifies his heart, but he that looketh for the ſecond comeing of Chriſt from heaven (as in 1 *John* 3. 3. compared with 2 *Pet.* 3. 10, 11.) to judge the world?

3. Hereby thou wilt be able to judge of all doctrines whatſoever; though they come never ſo nigh the truth, yet if they be not indeed the very truth, thou wilt find them and their doctrine lyars, *Rev.* 2. 2. and

1 *Cor.*

1 *Cor.* 2. 15.

4. If thou beeſt throughly ſet down in this doctrine, even in the faith of this doctrine which I have held forth unto thee, thou wilt not be taken with any other doctrine whatſoever. What is the reaſon I pray you, that there are ſo many giddy-headed profeſſors in theſe daies that do ſtagger to and fro like a company of drunkards, but this, They were never ſe led in the doctrine of the Father, and the Son? They were never enabled to believe that that child that was born of the *virgin Mary*, was the mighty *God*, *Iſ.* 9 6. No, ſaith Chriſt, he that is built upon this rock (meaning the faith of himſelfe, which is to believe that the Son of *Mary* is the Chriſt of God, *Mat.* 16. 16.) the gates of hell ſhall not prevaile againſt him, *v.* 18.

5. The faith of this doctrine, will make thee labour in the work of God in the world.

Oh

Oh, how it will liven thy heart in the work of the Lord; especially, if thou liveſt in the faith of thy intereſt in Chriſt, it will make thee labour to be found watching when thy Lord ſhall returne from the wedding; that when he doth come, thou maieſt open to him immediately. *Luke* 12. 35. 36.

Now ſeeing the comming of the Lord Jeſus Chriſt is ſo nigh, even at the doors, what doth this ſpeak to all ſorts of people (under heaven) but this? firſt, to ſee whither they have oyl in their lamps or not; that is, to ſearch, and ſee, whither the ſpirit of the man Chriſt Jeſus be in them or no; for *he that hath not the ſpirit of Chriſt in him, is none of Chriſts*, Rom 8 9 Thou that haſt not the ſpirit of Chriſt in thee, why, at that day (let thy profeſſion be what it will) he will ſay to thee, depart, I know you not, *Mat.* 25. and if ſo, then thy latter end will

will be worſe then thy beginning, as in 2 *Pet.*2.20.

2. Then what will become of all the prophane, ignorant, ſcoffers, ſelf-righteous, proud, baſtard-profeſſors in the world? If the children of God *ſhall ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?* 1 *Pet.*4 18.

3. Then what will become of all thoſe that creep into the ſociety of God people without a wedding garment on? why, it will be ſaid unto them, Friends, how came you hither? take them, and bind them hand and foot, and caſt them into utter darkneſs; there ſhall be weeping and gnaſhing of teeth, *Mat.*22 11, 12, 13.

4. Then what will become of all thoſe that mock at the ſecond coming of the *Man Chriſt*, as do the *Ranters*, *Quakers*, *Drunkards*, and the like? why read their doom in *Mat.* 24. 50, 51. The Lord of that,

or

or these servants, shall come in a day when they look not for him, and in an hour that they are not aware of, and shall cut them asunder & appoint them their portion with hypocrites, and there shall be weeping and gnashin of teeth.

5. Then what doth this speak to the Lords own people? surely this, that they should be in a watchful posture, *Mark* 13. 37.

Watch therefore over your own hearts, *least they should be overcharged with surfeiting and drunkeness, and the cares of this life, and so that day come upon you unawares; for as a snare shall it come upon all the dwellers upon the face of the earth*, as it is in *Luke* 21. 34, 35, 36.

2. Watch over the Devils temptations. Oh have a care in the first place, least by any meanes as the Serpent beguiled Eve, so your minds should be corrupted from the simplicity that

that is in Christ: And the rather, because at this day he is very busie with his doctrines, and his ministers; trying all waies, if by any means he might deceive you with fair speeches, and inticing carriages; with a fair shew in the flesh, yet denying the Lord, and refusing to be justified by the blood of Jesus the son of *Mary*, the son of God: Watch I say over the Divel, touching doctrines, for he labours as much this way as any way, for he knows if he can but get you to lay a rotten foundation he is sure of you, live as godly in your conceit as you will, and therefore, it is worth your observation, in that 24 of *Matt.* when Christ is speaking of the signs of his coming, he breaks forth with a warning word to his Disciples, to beware of false teachers, *ver.* 4. the very first words that he answers to a question that his Disciples put to him, is this,

Take heed that no man deceive you. Again, *ver.* 11. *And many false Prophets shall arise, and shall deceive many.* And in *ver.* 24. he saith again, *for there shall come, or arise, false Christs and false Prophets, and shall shew signs and wonders, insomuch that if it were possible they should deceive the very elect.*

3. Take heed that he doth not deceive you in point of worship, that he make you not slight any of the ordinances of God; for if he do, he will quickly make way for another temptation.

4. Take heed that you also have not your lamps to trim when the bridegroom comes; if you have, you may paradventure be ashamed and blush before him at his coming, 1 *Jo.* 2 last *ver.* Therefore content not your selves with a profession of Christ, and no more, for the divel may deceive, yea doth deceive a professing people many

many times. And if he will deceive a profeſſing generation, he muſt come in this manner; firſt, under the name Chriſt; ſecondly, with a fair ſhew in the fleſh of outward holineſſe, *Gal.* 6. 12. Thirdly, he muſt come with good words and fair ſpeeches, *Rom.* 16. 18. Now though he come to drunkards, ſwearers, whoremongers, theives, liars, murderers, and covetous perſons, in his black colours; yet if he will come to deceive a profeſſing party, he muſt appear like an Angel of light. And the reaſon why ſouls are deceived by him in theſe his appearances, is, becauſe they are not able to diſtinguiſh betwixt the Law and the Goſpel, the convictions of conſcience by the Law only, and convictions by the ſpirit; but do (though they profeſſe the Lord Jeſus) give eare to every wind of doctrine, and being unſtable, as *Peter* ſaith,

2 Cor. 11. 14.

do fall into the temptations of the Divel, in wresting the Scripture to their own destruction, 2 *Pet.*3.16

In a word, you that have not yet laid hold on the Lord Jesus Christ, for eternal life, lay hold upon him, upon his righteousnesse, blood, resurrection, ascension, intercession, and wait for his second coming to judge the world in righteousnesse, *Act.*17. 31. And you that have laid hold, I say to you, lay faster hold on your Lord Jesus, *Who so hath eares to hear, let him hear, Matth.* 13. 43.

Now, that thou mayst the more clearly understand my faith in the doctrine of Gods dear son, I have thought good to hold forth again the doctrine in the former Treatise by way of Question and Answer, as followeth.

Qu. *Seeing there are many false Christs gone out into the world,*

world, according as was propheſied of in former times (Mat. 24. 5, 23.) by the Lord himſelf; And ſeeing (if we be ſaved) we muſt be ſaved by a Chriſt; for he that miſſes of him (ſaith the Scriptures) cannot be ſaved, becauſe there is no way to come to the father but by him, as it is written Joh. 14. 6. Acts 4. 12. *How therefore, is the knowledge of the true Chriſt to be attained unto, that we may be ſaved by him?*

Anſw. Indeed to know Chriſt, (Gods Chriſt) is as the Scripture ſaith, the one thing neceſſary, *Luke* 10.42. without which all other things will avail nothing; And therefore I ſhall according to the Scriptures, firſt, tell you what Gods Chriſt is, and ſecondly, how the knowledge of him is attained unto. And therefore, firſt, Gods Chriſt is true God, and true man. That he is true God, is manifeſt by that Scrip-

ture in *Isaiah* 9 6 where it is ſaid, *to us a child is born, to us a ſon is given, and the government ſhall be upon his ſhoulder, and his name ſhall be called Wonderful Counſellour, the mighty God, the everlaſting Father the Prince of peace*, alſo 1 Joh. 5.20. *And we are in him, that is true*, (ſaith the Apoſtle) *even in his ſon Jeſus Chriſt, this is true God, and eternal life*, ſee *Heb.* 1. 8. *Joh.* 1. 12. *Rom.* 9. 5. *Joh.* 20. 28.

But Secondly, that he is true *Man*, ſee again *Iſa.* 9. 6. where it is ſaid, *Unto us a Child is born, unto us a Son is given*; and compare it with *Mat.* 1. 21. where it is ſaid, *And ſhe ſhall bring forth a Son, and thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſins*, ſee *John* 1. 14. *And the word was made fleſh.* 1 *Tim.* 3. 16. *God was manifeſted in the fleſh.* Theſe two Scriptures are expounded by *Heb.* 2. 14. where it is ſaid,

For aſ-

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise tooke part of the same, that is, of flesh and blood, see Rom. 8. 3. and compare it with *Luke* 24.39. *where Christ saith, Behold my hands and my feet, that it is I my selfe; handle me and see, for a spirit hath not flesh and bones as ye see me have.* And he doth often call himself by the name of the Son of Man (*Mat.* 24. *Mat.*16. 13.) to signifie that he is very man, as well as very God.

Qu. *But why was he true God and true man?*

Answ. He was true man, because man had offended, and Justice required that man should suffer and make satisfaction, and so it is written 1 *Cor.* 15. 21. For since by man came death, by man came also the resurrection of the dead. And again, *All we like sheep have gone astray, and the Lord hath laid on him the iniquities of us all.* And

in 1 Pet. 2. 24. where that 53. of *Esay* is mentioned, he saith, *Who his own selfe bare our sins in his own body on the tree, that we being dead to sins should live unto righteousnesse, by whose stripes we are healed.* And againe, God did prepare this body, the humane nature of Christ, that it should be a sacrifice for sins, wherefore he saith, *Sacrifices and offerings* (that is such as were offered by the Law of *Moses*) *thou wouldest not have; but a body hast thou prepared me,* Heb. 10. 5. In this body which God had prepared for him, which he tooke of the virgin, *Gal.* 4. 4. in this he did beare all the sins of all his elect, 1 *Pet.* 2. 24.

And he must needs be true God, because, it was an infinite God that was transgressed against, and Justice required an infinite satisfaction, and therefore he must be infinite that must give this satisfaction, or

else

elſe juſtice could not be ſatisfied and ſo it written, where the Apoſtle is telling the Paſtors of the Church of *Epheſus*, by what they were redeemed, he tells them, that God did purchaſe them *with his own blood*, *Acts* 20 28 ſee 1 *Joh* 3. 16. where he ſaith, *herein perceive we the love of God in that He laid down his life for us.* Not in his divine but in his humine nature; for as I ſaid before Gods Chriſt was of both natures, *Eſay* 9. 6. *Rom.* 9. 5. 1 *Joh.* 5. 20. *Joh.* 1. 1. 14. True God and true man, and the divine nature did inable him to undergoe in his humine nature, all that ſin, curſe, and wrath that was laid upon him for us; and to overcome, and obtain eternal redemption for us, *Heb.* 9. 24.

3. Qu. *How did this Chriſt bring in redemption for man?*

Anſ. Why firſt, Man brake the law of God; but this man did fulfill it again, and became

the end of it for righteouſneſſe to every one that believeth, Rom. 10. 4.

2. Man was foiled and overcome by the devil; but this man Chriſt did overcome him again, *Luke* 4. *Heb.* 2. 14. 15. and that for us. Rom. 5. 12

3. Man did loſe the glory of God: but this Man hath obtained it again.

4. Man by ſin loſt eternal ſalvation: But this man by his own blood hath obtained it again for him, *Heb.* 9. 12.

5. Man by ſin brought death into the world: But Jeſus Chriſt that Man hath deſtroyed it again, *Heb.* 2. 14. compared with *Hoſ.* 13 14. and brought in life and immortality, 2 *Tim.* 1. 10. *Rom.* 5. 15.

Q. *But how are we juſtified by this Mans obedience?*

Anſ. All our iniquities were laid upon him, *Iſa.* 53. 6, 8, 11, 12. And his righteouſneſſe is beſtowed on us, if we believe, as

it

it is written, *even the righteouſneſſe of God which is by faith of Jeſus Chriſt unto all, and upon all them that believe.* And this is it which *Paul* ſo much ſought after, when he ſaith, *yea doubtleſs, and I count all things loſſe, and do count them but dung, that I may win Chriſt, and be found in him, not having mine own righteouſneſſe, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs of God by faith,* Phil. 3 v. 8,9.

Q. *How doe men come by this righteouſneſſe and everlaſting life?*

Anſ. By faith men lay hold upon it, and apply it to their own ſouls in particular, *Gal.* 2. 20. For it is by faith they are juſtifyed, as alſo ſaith the Scripture, *Rom.* 5. 1. That is faith laies hold on and applies, that which this Chriſt of God hath done, and is a doing, and owns it as his own.

Q. *What is this faith that doth*

b Eph. 2. 8
c Gal. 5. 22.
d 2 Thes. 3. 21.

doth thus justifie the sinner?

Anſ. It is a gift *b*, fruit *c*, or work *d* of the Spirit of God, whereby a ſoul is enabled, under a ſight of its ſins, and wretched eſtate, to lay hold on the birth, righteouſneſſe, blood, death, reſurrection, aſcenſion and interceſſion of the Lord Jeſus Chriſt, and by the aſſiſtance of the Spirit, whereby it is wrought, to apply all the vertue, life and merit, of what hath been done and ſuffered, or is a doing by the ſame Lord Jeſus Chriſt, to its own ſelfe in particular, *Gal.* 2 20. *Rom.* 7. 24, 25. as if it ſelfe had really done all that the Lord Jeſus Chriſt hath done, : I doe not ſay, that the ſoul doth any thing for juſtification, but it doth know, that whatſoever Jeſus Chriſt hath done in point of juſtification, is given to, and beſtowed upon it, *Rom.* 3. 22. and God finding the ſoul in him, that is in Chriſt, doth ju-

ſtifie

ſtifie it from all things, from which it could not be juſtified by the law of Moſes, *Acts* 13. 38, 39.

Q. *Well, but is there no way to come to the father of mercies but by this man that was borne of the virgin? is there no way to come to God but by the faith of Him?*

Anſ. No, *there is none other name under heaven given among men whereby we muſt be ſaved,* Acts 4. 12. And Jeſus himſelfe, that was borne of the virgin *Mary* ſaid, *I am the* Way, *the truth, and the life*: No man *commeth to the father, but by me, Joh.* 14. 6.

Q. *And where is this man, that was borne of the virgin, that we may come to the father by him?*

A. He aſcended away from his Diſciples in a cloud, into heaven, as we may read *Act.* 1. 9, 10, 11.

Q. *What doth he there?*

Anſ. He ever lives to make interceſſion for all that come unto God by him, Heb. 7. 25. That

is

is, they that ſhall come out of themſelves to him, and venture their ſoules on what he did and ſuffered when he was on earth, & is doing now in heaven; ſhall certainly be ſaved: For he ever lives to ſave them, that doe thus come to the father by him. And it is, becauſe, he ſpilt his blood for all that ſhall by the faith of Gods elect lay hold upon him: and thus it is written where he ſaith, *we are juſtified freely by his grace, through the redemption that is in Chriſt Jeſus.* Mark it, *whom God hath ſet forth to be a propitiation, through faith in his blood; to declare his righteouſneſſe*; that is, to declare Gods righteouſneſſe, *for the remiſſion of ſins that are paſt, through the forbearance of God; to declare I ſay at this time his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth* (or layeth hold) *on Jeſus*, Rom. 3. 24, 25, 26.

Q. *But did this man riſe again*

from

from the dead, that very man, with that very body wherwith he was crucified? for you do ſeems as I conceive to hold forth ſo much by theſe your expreſſions.

A. Why do you doubt of it?

Q. *Doe you believe it?*

Anſ. Yes, by the grace of the Lord Jeſus Chriſt, for he hath enabled me ſo to doe.

Qu. *And can you prove it by the Scriptures?*

Anſw. Yes.

Q. *How?*

Anſw. Firſt, from that Scripture in *Luke* 24. 37, 38, 39, 40. where Chriſt himſelfe after he was crucified appeared to his Diſciples, (who having ſeen him) ſuppoſed they had ſeen a *Spirit*. But he ſaid, Why are ye troubled, and why doe thoughts ariſe in your hearts? behold my hand and my feet, that it is I my ſelfe, and doe not think you ſee a ſpirit; handle me, and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.

have. This he ſpake after he was crucified, *Luke* 23. 33. and buried, *v.* 53. and roſe againe from the dead, *chap.* 24. 6, 7 Many other Scriptures could I give for the proof hereof, as *Acts* 10. 39, 40, 41, 42. And *Acts* 13. 28, 29, 30, 31. 1 *Theſſ.* 1. 10. only read *Acts* 2. 29, 30, 31. where the Apoſtle proveth the ſame, bringing in the words of the Prophet *David* for a teſtimony thereof, ſaying, *He being a Prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loynes according to the fleſh he would raiſe up Chriſt to ſit on his Throne* (ſaith) *he ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption.* Mark it, his fleſh did ſee no corruption, *v.* 31. But if he had not riſen againe, his fleſh had ſeen corruption. But he roſe again from the dead, that very man, that very body;

for

for his flesh did see no corruption.

Q. Why did he rise againe from the dead with that very body?

Answ. 1. Because it was not possible he should be holden of death. 2. Because in his humane nature he suffered for sin; and if he had not recovered himselfe from that very curse, even from under death, and all other things that lay on him, which he had through the sins of his children subjected himselfe unto, he had not overcome sin, hell, death, the law, and the devil; but had been overcome by them; and if so, then had not redemption been obtained for sinners; for it was at his resurrection from the dead, that God said unto him, *Thou art my sonne, this day have I begotten thee*: (As saith the Apostle) *And we declare unto you glad tidings, how that the promise made unto the Fa-* Act. 2. 24.

thers,

thers, *God had fulfilled the same unto us their children, in that he hath raised up Jesus again* : as it is written in the second Psal. *Thou art my Son, this day have I begotten thee*, Acts 13 30,31,32, 33,34,35. And it is this, namely the resurrection of that man from the dead, that doth give us ground of hope; as in 1 *Pet.* 1. & 3. where he saith, *He hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead.*

3. Because God intends to redeem the bodies of his Saints out of their graves in which they have lien many a yeare, *John* 5. 28, 29 *Rom.* 8. 23. 1 *Cor.* 15. 52. and to possesse them with his own glory; and when this comes to passe, then shall that Scripture be fulfilled, that saith, *He shall change our vile body, that it may be fashioned like to his glorious body, according to the working* (of his mighty power) *whereby he is a-*

ble

ble to ſubdue all things to himſelf. Phil. 3.21. And he hath given us aſſurance thereof, in that he hath raiſed up Jeſus our Lord again from the dead, *Acts* 17. 31.

Q. But doe you think that theſe our bodies that we doe carry about with us in this world, after that they are dead and buried, and rotten, ſhall riſe again out of thoſe graves into which they are laid; when the Scripture ſaith, fleſh and blood ſhall not inherit the Kingdome of God?

Anſw. Fleſh in Scripture is taken more wayes then one; as firſt, it is taken for the workes of the law; where the Apoſtle ſaith, Received ye the ſpirit by the workes of the Law, or by the hearing of faith? Are ye ſo fooliſh, having begun in the ſpirit, are ye made perfect by the fleſh? By fleſh here, he meanes the Law; as is clear, if you com- 1 Cor. 15. 50.

compare *Gal.* 3. *v.* 2. & 3. with *v.* 10, 11. 12. Again ſometimes fleſh is taken for ſinnes, *Rom.* 8. 1. 5. And ſometimes is is taken for the bodies of the Saints, * as ſubject to diſtempers, to pain, ſickneſſe, corruptions, to death, by reaſon of ſinne, * 2 *Cor.* 4. 11. 2 *Cor.* 7. 5. Now the Apoſtle in that place, where he ſaith fleſh and blood ſhall not inherit the Kingdome of Heaven, or of God, his meaning is, ſinful fleſh and blood, or the ſin, with any imperfection that is in the bodies of the Saints, ſhall not inherit the Kingdome; and that you ſhall find to be the mind of the holy Ghoſt, if you read with underſtanding the latter end of the ſame verſe, where he ſaith, *Neither doth corruption inherit incorruption.* That is, ſin, or any imperfection of the body, ſhall not inherit eternal life; for ſaith he in *ver.* 53. *This corruptible muſt put on incorruption, and this mortal muſt*

put on immortality. Mark here I pray you, though he ſaith fleſh and blood ſhall not inherit the Kingdom of God, yet he ſaith this corruptible muſt put on incorruption: For the Trump ſhall blow, and the dead ſhall be raiſed (as Chriſt ſaith, they that are in the graves ſhall hear his voice, *John* 5. 28. and ſhall come forth of their graves incorruptible, 1 *Cor.* 15. 52. and ſhall all appeare before the judgement-ſeat of Chriſt, 2 *Cor.* 5. 10. *Rev.* 12. 12. 13. See alſo that Scripture *Phil.* 3. 20. 21 where the Apoſtle ſaith, He waited for Chriſt the Saviour from Heaven. And what ſhall he doe when he comes? Why, *He ſhall change our vile body.* Mark it, it muſt be our vile body that muſt be changed. But if it be changed, then how can it be the ſame? Not the ſame in reſpect of ſinne, or bodily infirmities, but the very ſame in reſpect of ſubſtance:

For

For, saith he, it is our vile body that must be changed, And it, the very same, *it shall be fashioned like to his glorious body.* And if you ask, how is it possible that this should be done? he answers, *according to the working whereby he is able to subdue all things unto himself, Phil.* 3. 21.

Q. *But do you think this is certain? methinks the Scriptures seemingly hold forth so much, yet I cannot believe it, for it is contrary to all reason.*

A. Truly the Scriptures do not only hold forth so much seemingly, but they do most really, and plainly hold out these things, to all those that have received the spirit of the Lord Jesus Christ. For it is it, and it alone, that can reveal these things. *For no man knows the things of God, but the spirit of God,* 1 *Cor.* 2. 11. Now if thou wouldst know these things, thou must first receive the spirit of

of the ſon of God, without which, thou canſt not know ſo much as one of the fundamental truths of the Goſpel of our Lord Jeſus Chriſt.

Q. *But there are thoſe in our dayes, who reject this doctrine that you lay down, concerning the Lord Jeſus Chriſt, as you lay it down, and they are for a Chriſt within, for a croſs within, for a reſurrection, and interceſſion within; and they do not hold as you do, a Chriſt without, and a reſurrection of Chriſt without, and interceſſion of Chriſt without; I, and they have very much Scripture for that which they ſay too: And therefore what ſhould ſuch as we do, that ſtand totterin; and ſhaking in theſe diſtracted and dangerous times? for our poor ſouls are in very much doubt what way to take.*

Anſ. Therefore, I will ſpeak a few words to you by way of diſcovery of the falſity of ſuch opinions; and a word of direction

rection, how you ſhould underſtand the truth. Firſt, therefore, he that cries up a Chriſt within, in oppoſition to a Chriſt without, that man, inſtead of having the ſpirit of Chriſt in him, is poſſeſſed with a ſpirit of deluſion; for where the ſpirit of Chriſt is in truth, that ſpirit cauſeth the ſoul to look to the Chriſt that was born of the Virgin, for all juſtification; as it is written, *Howbeit, when he, the ſpirit of truth is come, he ſhall lead you into all truth; for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak, and he will ſhew you things to come*, mark the next verſe *he* (ſaith the ſon of the Virgin) *ſhall take of mine and ſhall ſhew unto you*, *Joh.* 16. 13, 14. he ſhall take of mine; what is that? why ſurely it is, he ſhall take of my Godhead, my humanity, my birth, my righteouſneſs, my blood, my death, my reſurrection

ction, my aſcention and interceſſion, my Kingly, Prieſtly, and prophetical offices, and ſhall ſhew you the life, merit, and value of them. And this was it which was revealed to *Paul* by the holy ſpirit, here ſpoken of, 1 *Cor.*15.1,2. to the 8. *Moreover brethren, ſaith he, I declare unto you the Goſpel which I preached unto you, which alſo ye have received, and wherein ye ſtand. By which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſſe ye have believed in vain.* But what is this doctrine? why, *I delivered to you firſt of all, that which I alſo received.* What was that? why, *How that Chriſt died for our ſins according to the Scriptures. And that he was buried, and that he roſe again the third day according to the Scriptures,* (there is his death and reſurrection preached) *And that he was ſeen of* Cephas, *then of the twelve; after that he was ſeen of*

above five hundred brethren at once, of whom the greatest part remain unto this present, but some are fallen asleep. After that he was seen of James, *then of all the Apostles. And last of all he was seen of me (saith* Paul) *as of one born out of due time.* This is it I say, that the spirit of truth doth hold forth to poor sinners, a Christ crucified without the gates of Jerusalem, *Luke* 23. 32, 33. buried in *Joseph's* sepulcher, *v.* 53. risen again the third day, *Luke*, 24 6. ascended away from his Disciples in a cloud into heaven, as in *Act.* 1. 9, 10, 11. And there ever liveth, that very man, with that very body, to make intercession for all that receive him, *Heb.* 7. 24, 25. This is I say the doctrine of the spirit of truth, whatsoever is the spirit of errour.

Col. 1 27.

Q. *But do not the Scriptures make mention of a Christ within? 2 Cor.* 13. 5.

A. Yes, *And he that hath not the*

the ſpirit of Chriſt is none of his, *Rom.* 8. 9. But he that hath it, is led out of himſelf by it; and as I ſaid before, it ſhews the ſoul, what the bleſſed ſon of the Virgin *Mary* hath done and ſuffered, and is a doing for it. Therefore *hereby know we the ſpirit of truth from the ſpirit of errour. Every ſpirit that doth confeſſe that Jeſus Chriſt is come in the fleſh, is of God*; That is, that ſpirit that doth confeſs that Jeſus Chriſt took fleſh upon him, and in that fleſh did bear our ſins, 1 *Pet.* 2.24. *Col.* 1. 20, 21, 22. 1 *Pet.* 3.18. 1 *Pet.* 4.1. and after he was taken down from the croſs, and laid in a ſepulcher, roſe again from the dead; that very man, with that very body, wherewith he was crucified: That ſpirit that doth believe and confeſs this is of God, and is the bleſſed ſpirit of Chriſt, whereof he ſpake, when he was yet with his Diſciples touching

his bodily presence: for he (saith the Son of *Mary*) shall glorifie me, for he shall take of *Mine* and shew it to you, *Joh.* 16. 13, 14.

I have answered this already in my Epistle to the first treatise. Therefore believe not every spirit, but try the spirits whether they be of God, for many false spirits and prophets are gone out into the world, therefore have a care how thou receivest the voice that speaks to thee, but try whether they are according to the truth of Gods word as it is written, *To the law, and to the testimony, if it be not according to this word, it is because there is no light in them,* Isa. 8. 20.

Therefore try a little, Doe they slight Gods Christ which is the Son of the virgin, that spirit is of the Devil, 1 *Cor.* 12. 3.

2. Doe they say that that blood of his which was shed without the gates of *Jerusalem* doth not wash away sin, yea all

sin

sin from him that believes? that is a spirit of Antichrist, 1 *Joh.* 1. 7.

3. Doe they say, that that man that was crucified without the gates of *Jerusalem*, is not risen again (with that very body wherwith he was crucified out of the Sepulchre) *Luk.* 24. 38, 39. That is a Spirit of Antichrist.

4 Do they say that that very man that was crucified with that very body, is not now in the presence of his father, absent from his people touching his bodily presence, though present in spirit? I say who ever they be, that say he is not there, they are of the Divel: for the proof of this see *Acts* 5. 30. and 31. and compare it with *Heb.* 7. 24. 25. *The God of our fathers* (saith the Apostle) *raised up Jesus*. But what Jesus? *Whom ye slew* (saith he to the Jews. Him, the very same whom ye slew) *hath God exalted with his right hand to be a prince and a Saviour, to give repentance unto Israel and forgiveness of sins.*

And indeed, here is my life, namely the birth of this man, the righteousnesse of this man, the blood of this man, the death and resurrection of this man; the ascension intercession of this man for me, and the second comming of this man to judge the world in righteousnes, *Acts* 17. 31. I say here is my life, if I see this by faith without me, through the operation of the spirit within me; I am safe, I am at peace, I am comforted, I am encouraged, and I know that my comfort, peace, and encouragement is true, and given me from heaven, by the father of Mercies, through the Son of the virgin *Mary*, *Mat.* 1. 21. who is the way to the father of Mercies, *Joh.* 14. 6. who is able to save to the uttermost, all that come to the father by him, *Heb.* 7. 25. Because he, that very man, with that very body wherwith he was crucified is ascended into heaven, *Acts* 1. 9, 10, 11. and there, ever lives

lives to make interceſſion for them that come to God by him. This is the rock, ſinner, upon which if thou be built, the gates of Hell, nor *Ranter*, *Quaker*, ſin, law, death, no nor the Divel himſelf, ſhall ever be able to prevail againſt thee, *Mat.* 16. 16, 17, 18. And here I leave thee to the wiſdome of the great God, who if he hath choſen thee in his Son, and brought thee to him; and hath made thee by faith to lay hold on him, thou needſt not fear the divel with his ſiftings, ſnares, wiles, and fiery darts, wherewith he doth deſtroy thouſands; but mayeſt with the Apoſtle (if thou live in the power and life of the love of God towards thee) cry out, *I am perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate thee from the love of God which is in Chriſt Je-*

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Jus our Lord, Rom. 8. 38, 39. And now *Reader*, if thou be a true Christian I am sure, that these be the things that appear to be the glorious substantial truths to thy soul, and thou doest not care for that comfort that doth not make this *Man*, the Son of the virgin precious to thy soul, 1 *Pet.* 2. 7. for thou knowest, that it is he, that hath deliver'd thee from the wrath to come, 1 *Thes.* 1. 10. But as for you that are disobedient, except you mend your manners, you will stumble and fall backwards, and be broken, and snared and taken, *Isa.* 28. 13. and wonder and perish because
Act. 17. 21 you believe not. *

A few words more, and so I shall have done, and they are words of counsel to thee; Have a care thou receive not every Christ that is profered to thee, though it may appear very excellent to thy foolish heart: For under the name Christ, are men deceived, as it is written, many

shall

ſhall come in my name, ſaying, *I am Chriſt*, and ſhal deceive many. *Mat.* 24. 5. But have a care that thou receive that Chriſt, that was borne without thee, fulfilled the Law in his humane nature without thee; ſpilt his blood without thee, is riſen againe and aſcended without thee, and maketh interceſſion without thee: And that he, that very man that was borne of the Virgin, will come againe in the clouds without thee; And this truth muſt thou receive by that Spirit that he hath promiſed to ſend and give to them that aske him: And that ſhall dwell in thy heart, and ſhall ſhew thee what the Son of *Mary* the virgin the Son of Man, the Son of God, the true God hath in his body done for thy ſoule, *Joh.* 16. 13, 14. And if thou receive him in truth, then though thou doe not boaſt, nor brag of thy holineſs, as theſe painted hypocrites called *Quakers* do: yet thou wilt do more worke for God in one houre, then they, even all of them, can do in all their life time.

Take my counſel, and the Lord Jeſus Chriſt have mercy upon thy ſoul and body.

Farewel.

Some Queſtions to the Quakers, Or a few quæries to thoſe who are poſſeſſed with a ſpirit of deluſion in this generation.

Be ready alwaies to give an anſwer to every man that asketh you a reaſon of the hope that is in you, 1 Pet. 3.15. And I beſeech you do it in ſincerity.

1. IF thou ſayeſt that every one hath a meaſure of the ſpirit of Jeſus Chriſt within him, why ſay the Scriptures that ſome are ſenſual having not the ſpirit, *Jude* 19. And when Chriſt tells his Diſciples of ſending them the ſpirit, he alſo ſaith, *The world cannot receive it, Joh.* 14 17.

2. What is the Church of God redeemed by, from the curſe of the law? Is it by ſomething that is done within them, or by ſomething done without them? If thou anſwer, it is redeemed from the curſe of the law by ſomething that worketh in them. Then I ask, why did the man Chriſt Jeſus hang upon the Croſs on mount *Calvary* without the gates of Jeruſalem, for the ſins of his people? And why do the Scriptures ſay, that through this man, is preached to us the forgiveneſs of ſins. That is, through his blood; *Eph.* 1.7. which was ſhed without

Gal. 3.3. *Act.* 13.38 1 *Pet.* 2 24 *Col.* 1.20. *&c.*

without the gates of Jeruſalem, *Heb.* 13. 12.

3. What Scripture have you to prove, that Chriſt is, or was crucified within you, dead within you, riſen within you, & aſcended within you?

4. Is that very man that was crucified on mount *Calvary* between two thieves, whoſe name is Jeſus, the ſon of *Mary*, I ſay, is he the very Chriſt of God, yea, or no?

5. Is that very man, with that very body, within you, yea, or no?

6. Was that Jeſus, that was born of the Virgin *Mary*, a real man of fleſh and bones, after his reſurrection from the dead, out of *Joſephs* Sepulcher, yea, or no? for the Scripture ſaith he was, as in *Luke* 24. 39. If ſo, then did that man that ſaid handle me and ſee for a ſpirit hath not fleſh and bones, as ye ſee me have; I ſay, did that man go away from his Diſciples (and not into them, in his body) as theſe Scriptures declare, *Luke* 24. 39, 40. compared with *v.* 50. 51. alſo *Acts* 1. 9, 10, 11. or did he with that body of fleſh go into his diſciple, as ſome fond dreamers think.

7. Hath that Chriſt that was with God the father before the world was, no other body but his Church? If you ſay no, as it is your wonted courſe, Then again I ask you, what that was in which he did bear the

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sins of his children? If you answer, *It was in his own body on the tree*, for so saith the Scripture, 1 *Pet.* 2. 24. Then I ask you further, whither that body in which he did bear our sins (which is also called his own body) was, or is the Church of God, yea, or no? again, if you say he hath no body but the Church, the Saints, Then I ask, what that was that was taken down from the Cross, and laid into *Joseph's* Sepulcher, *Luke* 23. 51. 52.

Now I know, that as Christ is the head of his Church, so the Church is the body of the head, which is Christ. But as Christ is the Mediatour between God and men, I say, as he is Mediator, so he is a man, 1 *Tim.* 2. 5. and absent from his Saints in the world, as is clear 2 *Cor.* 5. 6. Therefore, as he is a Mediator, and a man, so he hath a body that is absent from his Church, which body is descended from his Disciples, above the clouds, into heaven. If you say no, Then I ask you, *Did he leave the body behind him, which was born of the Virgin Mary, which walked up and down with his disciples in the world, was afterward hanged upon the Cross, buried, rose again from the dead, with which body he did eat, drink, and likewise walk with his Disciples after his resurrection from the dead, and did bid his Disciple see if he were not flesh and bones, yea, or no?*

Luk. 24. 51 *Act.* 1 9, 10, 11. *Luk.* 23. 26 & 33. 53. *Luke* 24 v 3, & 6. & 15. & 41, 42. & 39 & 50. *Act.* 10. 41

Finis. J. Bunyan.